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OF THE

CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

BRITISH MUSEUM NATURAL HISTORY

1873.

PART I.

EDITED BY

THE HONORARY SECRETARY.

"The design of the Society is to institute and promote enquiries into the History, Religion, Literature, Arts and Social condition of the present and former inhabitants of this Island, with its Geology, Mineralogy, its Climate and Meteorology, its Botany and Zoology."—RULES.

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ON OATH AND ORDEAL.

By Bertram Fulke Hartshorne, C. C. S.

It has been a common practice in all ages of the world to ratify a solemn agreement, and to settle any disputed question regarding a moral obligation, or a mutual contract, by means of some form of oath or ordeal. The reason of this is obvious. It is supposed that such a procedure affords a security for truthful and honest dealing; and it is curious to observe the various methods in which different races of people have set about attaining this desirable end. The Sinhalese Buddhists are in no way conspicuous for devotion to truth; but although ordinary lying is regarded by them as venial, if not commendable, they put the fullest confidence in any statement made according to one of the many forms of oath which they themselves employ, and they consider that any violation of such oath is followed by the most disastrous consequences. The story of king Chetiya, in the *Ummagga Játakaya,* is one which illustrates the Buddhist idea upon this subject. It is narrated that "at the time when the "life of man was longer than it now is, king Chetiya ruled "over Dambadiwa. His body was redolent of sandal wood, "and from his mouth proceeded the odour of the blue "lotus flower; he was endued with the superhuman power "(irdhi) of sitting cross-legged in the air. He was ever "guarded, night and day, by the four gods of the Kámáwa-"chara world. His fourfold army consisted of innumera-"ble elephants and horses, and he exercised supreme

" royalty over Dambadiwa, which is ten thousand yoduns
" in extent (that is 130,000 miles). But in consequence
" of the lie of which such a king as this king Chetiya was
" guilty, the scent of sandal wood departed from his body,
" the lotus scent which issued from his mouth gave place to
" a foul odour, and the deities which kept guard about him
" in the four quarters of the heavens deserted him. He was
" deprived of the power of sitting cross-legged in the air,
" and so fell to the ground. Then by reason of the false-
" hood which he had uttered, the earth parted asunder,
" and his living body was enveloped, as in a red blanket,
" with flames of fire from the lowest of the infernal regions
" and he was born again in hell."

In the same way the educated and refined Greeks believed that some of the worst punishments in the infernal regions were allotted to those persons who had broken their oaths. The consequence of this crime was detailed in the answer of the Delphic oracle to Glaucus, and the story is given by Herodotus (vi, 86.) A man from Miletus had entrusted some money for safe keeping to Glaucus; after a time he died, and his heirs claimed the money by bringing the tokens, upon the production of which it had been arranged between Glaucus and the Milesian that the money was to be returned. Glaucus however denied all knowledge or recollection of the alleged transaction, and went to Delphi and asked the oracle if he should restore the money, or keep it by swearing an oath that he had never received it. The answer of the oracle was this: " Glaucus, son of Epikydes, for the pre-
" sent it is more profitable for you by swearing to succeed
" in carrying off the booty. Swear, then, for at any rate
" death awaits even the man who swears truly. But there

" is a nameless son of Oath who has neither hands nor " feet—yet he is swift in his pursuit until he seizes and " destroys the whole house and race. But the posterity " of a man whose oath is true is the better hereafter."

Upon hearing this answer Glaucus asked to be forgiven for what he had said, but the Pythian goddess replied that to tempt the god was the same thing as if he had actually carried his purpose into effect.

He then restored the deposit, but, as Juvenal says, " Reddidit ergo metu non moribus"—he gave it back through fear, not because it was his duty to do so—and he adds that the response of the oracle became literally true, for the whole family and posterity of Glaucus were utterly destroyed.

The Greeks, however, commonly applauded falsehood, if it were clever and turned out to be successful; and even Plato said that the lie which the gods hated was the truthful statement of a misinformed mind.

In the time of Homer, the river Styx was considered to be the most sacred object by which either mortals or immortals could swear. It was the river, as Virgil says, " Dî cujus jurare timent et fallere numen," and a comparison was drawn by Aristotle between this idea of the Greek mythology and the theory of Thales, that water was the first principle of all things. Some very suggestive remarks were made by Hegel upon this point: " This ancient tradition," he says, " is susceptible of a speculative " interpretation. When something cannot be proved—that " is, when objective monstration fails, as, in reference to " a payment, the receipt; or, in reference to an act, the " witnesses of it;—then the oath, this certification of my" self, must, as an object, declare that my evidence is

" absolute truth—as now, by way of confirmation, one
" swears by what is best, by what is absolutely sure, and as
" the god swore by the subterranean water, there seems
" to be implied here this, that the essential principle of
" pure thought, the innermost being, the reality in which
" consciousness has its truth, is water; I declare, as it
" were, this pure certainty of my own self as object, as
" God."

That is to say, the basis of the oath is laid upon the essential and purest form of absolute reality. It is easy, then, to see why the many different oaths of the Siṃhalese Buddhists, who deny all such ideas as essence and reality, do not fall within the canon laid down by Hegel, and are not referable to any one distinct principle; while they are thus unlike the various forms of oath observed by people of different race and religion.

The most solemn Siṃhalese oaths are governed by no considerations of the absolute and immutable reality of their object, such as are characteristically assigned by Hegel to the essence by which truth may be demonstrated. They are various in form and arbitrary in principle. The respective weight which each carries with it is due to an estimation of the purely material advantage or disadvantage which, in the end, it is likely to secure, rather than to any belief in its real á *priori* efficacy. The worst evil which can happen to a Buddhist is the misfortune of repeated birth, and we have often heard Kandyans seriously attribute their disasters in this life to some deficiency of merit on their part in a previous state of existence.—Nirwàna is the great final cause of life, and every thing which is likely to stand in the way of attaining to Nirwana is scrupulously and conscientiously avoided. Each Bud-

dhist, then, has his own individual standard of moral excellence, and, according to his lights, he regulates his conduct, by that which he considers best calculated to promote his ultimate welfare. At Pantura, in the Déwále, is a colossal image of Vishnu bedizened with the thank-offerings of many Buddhists, who by an inconsistent anomaly, regard it with great reverence; the oath held most sacred by the people of the neighbourhood is taken by laying the hand upon the image.

It is frequently resorted to in cases of disputed civil claims, and even if a convert from Buddhism sues a Buddhist for a debt, he will usually be content to be non-suited if the defendant will go through the customary formality of thus swearing by Vishnu that he is not liable.

In the Kandyan country there is a great variety in the forms of solemn oath.

The Bana book, the සතිපට්ඨාන සූත්‍රය *Sati patthána Sutraya*, is sworn upon, as in the low country. Salt, fire, paddy or the මාවි, ma wi, the හළඹ, Halamba, or tinkling armlets of devil dancers, කපු, Kapu, or the cotton used for spinning, and the blacksmith's forge, are each in their turn the chosen objects to which the Kandyans appeal in truth of their assertions. The peculiar efficacy of the forge is said to consist in its manifestly powerful character, while each of the others is selected for the solemnity on account of the relative degree of excellence attributed to it by its simple-minded votaries

Perhaps the most obligatory of all oaths is taken by a Sinhalese man when he swears by laying his hand on the head of his eldest son. His belief being that any falsehood uttered under such circumstances will involve the ruin and destruction of his whole family and posterity.

His father mother and sister as well as his gurunanse or teacher are invoked in testimony of the truth; and he is ready if necessary to swear by the sun. But he ignores the beautiful passage in Romeo and Juliet :—

> *Romeo.*—Lady by yonder blessed moon I swear.
> That tips with silver all these fruit-tree tops.
> *Juliet.*—O swear not by the moon, the inconstant moon,
> That monthly changes in her circled orb,
> Lest that thy love prove likewise variable.
> *Romeo.*—What shall I swear by ?
> *Juliet.*— Do not swear at all ;
> Or, if thou wilt, swear by thy gracious self,
> Which is the god of my idolatry,
> And I'll believe thee.
>
> Act 2, Scene II.

For an oath taken by the moon is in this country by no means a mere sentimental formula.

The so-called tooth of Buddha enshrined in the Dalada Máligáwa at Kandy is an object of profound reverence, and an oath taken thereby is supposed to carry with it an obligation proportionate to the general veneration paid to the relic, whilst one of their most important oaths is taken by the head of Buddha.

We learn from Herodotus, that the most sacred oath of the ancient Scythians, was sworn by the king's hearth. It was an oath which had a peculiar significance and effect —whenever the king fell ill, he sent for three of his soothsayers, and inquired the reason of his malady. They invariably said that it was because some one had sworn falsely by the king's hearth. The person whom they accused was sent for, and charged with thus being the author of the king's-sickness, and he, of course, protested his innocence. Thereupon other soothsayers were called in; and if they agreed with the opinion of those first consulted, the perjurer was put to death, and his property divided

amongst those who had originally accused him; but if there was a difference of opinion among the soothsayers, a large number were summoned, and the truth determined by a majority of votes. In case the verdict went in favor of the accused, the persons by whom he was first charged were put to death, with certain formalities, the prospect of which must have imparted a feeling of great uneasiness to the discharge of the function of divination. Whether the result of the inquiry affected the king's health in any way it is not recorded. The Scythian method of swearing to a treaty was attended with a ceremony which is not, we believe, without a parallel among other barbarous nations of later date. It is thus described by Herodotus: "They pour wine into a large earthenware bowl and mix "therewith the blood of the parties who are entering into "the treaty, by striking a part of the body with an awl or "or cutting it with a sword. They then dip into the "bowl a scimitar, and arrows, and an axe, and a javelin. "After this they recite their solemn vows at length, and "then the contracting parties themselves and the most "worthy of their followers drink off the libation."

Herodotus says that without doubt the Scythians were masters of Asia for twenty-eight years, and we have heard it alleged that there is ground for the belief that some remnant of that ancient race found their way to the South of India. It is more probable that the course which they took lay in quite the opposite direction. At any rate we look in vain for any trace in Ceylon of the customs or traditions of that people. It would, however, be interesting to know if among any class of the inhabitants of this Island such indications may be observed. It is to be remembered that this is a country where special

rites and ceremonies have been perpetuated unimpaired through countless generations, and that a custom 2,400 years old would be by no means a marvel of antiquity.

The celebrated Bo-tree at Anurádhapura has a recorded and well-authenticated history extending over 2000 years, and, as may be supposed, at that place an oath taken by it is considered to be a most binding obligation on a Buddhist to speak the truth.

In the neighbourhood of Minnériya there is a proverb "මින්නේරියේ පනම් තියන්ඩ" Minnériyé panam tiyanda—referring to the custom of taking a solemn oath by laying a silver fanam upon a sacred rock by the side of the lake. The rock or slab upon which the coin is deposited was formerly part of the bund or embankment. It seems to have been thought, in some way or other, to be indued with a peculiar holiness, and it was removed about half a mile from its original position, and a Déwála built near it. The oath is taken in presence of the Kapurála; and it seems to be an essential part of the ceremony that the money should first be deposited.

In the same way a relic has been recently discovered in the Morowak Kóralé, and it is turned to a similar devout, and at the same time profitable, purpose. Both these relics, however, have a real and very remarkable characteristic. It is reported that they positively guarantee that a man who swears by them speaks the truth; whereas in a court of justice it is too well known that as a general rule no such result can be looked for.

There are few localities regarded with more universal reverence in Ceylon than Kataragama. The legends connected with Kandaswàmiy, the tutelary deity of the place,

are surrounded with much interesting and extravagant tradition of a purely oriental type, and this probably constitutes the chief reason why the annual pilgrimage to his chief temple is so largely attended by people of various nations and creeds.

A shrine in honour of the deity is to be seen in the branch dewale or temple at Kandy, and a civil claim was recently decided there between two chetties in the following manner. The plaintiff sued the defendant for £5 15s od. for board and lodging. By mutual agreement they repaired to the temple where the defendant lighted a candle, and holding it before the shrine declared that he did not owe the money. He then extinguished the light, and the plaintiff with apparent cheerfulness subsequently withdrew his claim and paid the costs of his adversary.

There is, however, a case mentioned by Sir Charles Marshall (Judgments p. 142) in which a similar ordeal at Jaffna does not seem to have been attended with infallible result. He says : " a Judge of one of the northern districts " suggested to the Supreme Court the expediency of " sending the Malabar witnesses to a temple, to be sworn ; " in the hope that the more imposing nature of the " ceremony, being one to which the Malabars sometimes " have recourse among themselves, might be more " efficacious in obtaining the truth. After a full consider- " ation of the question, however, by all three Judges, they " directed the District Judge to be informed that they " should not feel justified in sanctioning the course pro- " posed---that though they were fully aware of the diffi- " culty of arriving at the truth, and though they agreed " that this object might sometimes be attained by the

" method proposed, still it would often fail as had been " shewn by former experience. That a striking instance " of such failure occurred about the year 1816, when the " witnesses in some criminal case of importance, having " been sworn in the temple of Kandaswamy near Jaffna, " as being reputed a temple of peculiar sanctity, the whole " of the witnesses on one side or the other were afterwards " found to have perjured themselves; and that the " practice was afterwards discontinued by the Supreme " Court from a conviction of its inefficiency."

The same learned writer also relates an interesting circumstance regarding the method whereby an oath was said to be usually taken by a Rhodiya, It is interesting because, as we believe, it has now fallen entireiy into disuse; it formed one of those peculiar social distinctions which are so rapidly disappearing in Ceylon, and which make it so necessary that the ethnological characteristics of the people should be carefully observed and accurately recorded. "A question," he writes, "arose in 1834 "whether a witness of the Rhodiyan caste, who was ex-" amined in the Court of one of the Southern Districts, " ought to prostrate himself on the occasion of taking the " oath, which was represented to be the ceremony pre-" scribed by custom for persons of that class. The King's " Advocate, to whom the matter was referred, and who " was naturally startled at a mode of taking an oath, so " revolting to English customs and feelings, and so un-" usual even in Ceylon, consulted the then Chief Justice " on the subject." The opinion of Sir Charles Marshall was given thus: " Such distinctions unquestionably do ,, exist, and are observed, almost necessarily, I believe,

"in the Courts. In the Northern Districts, the low caste "Malabars, instead of swallowing the Ganges water, take "off one of their cloths, and step over it as the mode of "imprecation. I never heard of this ceremony of pros-"tration, nor indeed do I ever remember a witness of the "Rhodiyan caste, being examined before me." At the present time a Rhodiya comes into court and gives his evidence after the usual form of affirmation in the same way as any other witness. This form of affirmation is repeated by every witness who is not a Christian and renders him liable, in case of falsehood, to the consequences of perjury. It's moral value, however, must be admitted to be almost infinitessimal. About forty years ago a system was adopted whereby Buddhist Priests or Kapuralas, and Moorish Priests were employed in some of the Courts to administer oaths to witnesses in accordance with the rites of their respective religions. But either in consequence of the failure of this plan to secure veracity, or from some *odium theologicum*, it was soon afterwards abandoned.

Cordiner mentions (vol. I. 262) a somewhat similar ceremony which we believe is now wholly obsolete: "one "day while the Supreme Court of Judicature was sitting at "Batticaloa, I had an opportunity of seeing the ceremony of "administering an oath to a Ceylon Brahmin. The "sacred book, written on palm leaves, lies on a small "oblong table, carefully wrapped up, bound round with "a long cord, and covered over with several folds of "coloured muslin. The table has six turned legs and is "placed upon the head of a young boy, behind whom an "older Brahmin stands, holding the two legs of the table "which are nearest to him, one in each hand; afterwards

" it is laid upon the floor, the covers taken off, and the " volume displayed. The officiating Brahmin repeats the " nature of the obligation, and pours a little water into " the hand of the person who swears, which he shakes " and sprinkles on his head: then, bowing down, he " touches the book with his hands, repeating the prescrib- " ed words, and rising up, the ceremony is finished."

Two ancient forms of ordeal remain to be mentioned which we frequently find alluded to in old Kandyan deeds. They seem now to have quite gone out of use; the one was the ordeal of thrusting the hand into boiling oil and cow dung, the particular merit or significance of which it is hard to see. It was specially resorted to in cases of disputed title to land. The other was the ordeal of putting the hand into a chatty, wherein a live cobra had been placed. This is thoroughly intelligible. It was a form of ordeal which no doubt commanded genuine belief, not only on account of the risk of personal injury involved in the process, but also by reason of the belief which invested this snake with infallible and sacred attributes.

Note on *Prionochilus Vincens,** Sclater, (Legge's Flower-Pecker) by W. V. LEGGE, F. Z. S.

(Read Feb., 3d. 1873.)

Dimensions.—Male, total length 4·15 in.; wing 2·3; tail 1·2; tarsus ·5; middle toe with claw ·5; hind toe 0·25; bill to gape 0·45.

Description.—Iris reddish brown; bill black, lower mandible light at base; legs and feet blackish brown. Head, face, hind neck, upper surface, with lesser wing coverts and margins of greater wing covert and tertiary feathers dull steel blue, palest on the rump (which in some specimens has the feathers edged whitish) and with the frontal feathers dark centred; wings blackish brown with the basal portion of inner webs and under wing coverts white; tail black with a white terminal spot, mostly on the inner webs of the four outer feathers and decreasing towards the innermost; chin, throat and chest white changing on the breast and under surface to primrose yellow; flanks dusky, under tail coverts white, washed with yellow.

Female, length 4 in.; wing 22·25; tail 1·1. The female is throughout lighter and duller in plumage than the male.

Bill and iris as in that sex; legs and feet lighter in hue. Head and hind neck faded bluish ashen; back dusky olivaceous; wing coverts margined with the same; wings lighter brown than in the male; uppertail coverts

* This bird has already been described in the Proc. L. Z. Society this year, but as it is quite unknown to any member of our Institution I subjoin the above description.

pervaded with dark grey; sides of neck and chest ashy, the white of throat being less clearly defined; the yellow of under surface less bright and less in extent, the brown of the flanks encroaching more on it.

History of Species.---I had the good fortune to discover this curious little bird in the Southern Province, on the 13th of March last. The genus to which it belongs was totally new to me and as it did not occur in India, I was, from want of books of reference on malayan Avifauna, unable, when describing it, to give it a name, and I therefore transmitted specimens together with my notes, to the Zoological Society of London, at a meeting of which in the 18th of June last, the species was submitted, and named by the Secretary, Dr. P. L. Sclater, *Prionochilus Vincens.* The existence in Ceylon of this genus of the Dicœinœ is most remarkable; it is a malayan type unknown as yet in India, and has for its nearest ally a bird of the same genus, discovered by Wallace in the Molluccas islands. How then are we to account for the occurrence of a species so far from the haunts of the rest of its family? It would seem to indicate, at some very remote period, the existence of a connection between our island and the Malay archipelago, in support of which theory, from an ornithological point of view, I may mention the recent discovery in the hills at N. Elliya of a whistling thrush *(*Miophonus*) belonging to a malayan section of its family.

The distribution of our little bird will doubtless be found to be very local, and I question whether further re-

* *Arrenga Blighi,* Holdsworth, named after its discoverer, Mr. S. Bligh of Kandy.

search will extend its range beyond the limits I now assign to it. It was discovered in one of the primary forests of the Gangebodde Pattoo, not far from Galle, and afterwards traced by me through the Hinedoom Pattoo to the Lion King Forest (*Singha Raja Avidea*), on the southern borders of the Kookool Korle, where I procured it at an elevation of about 2500 feet above the sea level. It is therefore, like most of our forest-loving birds (the limits of whose distribution, by the way, have been very erroneously fixed) both a low country and hill species. The district lying to the North of the valley which divides the central mountain group from the Southern ranges, or, in other words, the region extending from Ratnapoora to the Hapootella slopes has been searched by naturalists and collectors without meeting with this bird, and therefore it may be concluded that it is confined to the hills of the South-west of the Island, ranging from perhaps the Eastern side of the Morowa Korle through the "Lion King" and other forests bordering the Gindurah, and from thence through the extensive jungles of the Gangebodde pattoo to the Kottowe district where I first met with it. Should these limits prove to be correct, the habitat of this little bird is exceedingly confined and has no parallel in Ceylon with the exception perhaps, of the White-fronted Starling, *(Temenuchus Senex)* which has only been found as yet, in the forest along the upper part of the Gindurah, indeed in just the same locality as the subject of this note.

This Flower-pecker dwells exclusively in the high jungle or "Mookalaney" of the Sinhalese, and effects the leaves and smaller branches of moderately sized trees, but

more particularly the luxurious creeper, *(Freycinetia angustifolia)*, which grows so plentifully in the Southern forests round the trunks of tall trees, entwining and clothing them completely until they have the appearance of columns of ivy. It associates in small flocks and when this plant is in fruit, may be seen in little parties, feeding on its seeds. Its movements are most active, now hovering for an instant over a flower, like other members of its family, now clinging "tit-like" to the under side of some chosen leaf. I have but once observed it in the open and that was in a forest clearing where it was searching the flowers of the "Bowitteya" plant, *(Osbeckia virgata.)* Although it usually takes but short flights from tree to tree in the jungle, its powers of locomotion are considerable and it may be seen wending its way across openings in the forest from one belt to another.

The note of this little denizen of the woods is a weak "*tse-tse-tse*" scarcely audible on a stormy day amidst the sighing of the mind in the trees and is generally uttered in concert when searching for its food in small flocks.

I know nothing as yet of its incubation, but it would appear to breed in the South-west monsoon at different dates according to the locality it inhabits; individuals procured in the low-country forests in June had the sexual organs developed, and those killed in the Singha Rajah forest in August were in a similar condition.

The Sports and Games of the Singhalese, by LEOPOLD LUDOVICI.

(Read Feb., 3d. 1873.)

If the Sports and Games of a people like their popular Songs and Ballads, may be supposed to serve as an index of character, the favorite pastimes of the Singhalese but too faithfully reflect the tame and undemonstrative nature of the national temperament. Inhabiting a climate which renders exertion of any kind distasteful, the Singhalese in common with all inter-tropical races, indulge in exercise for exercise's sake, but to a very small extent. Hence it is hardly matter for surprise that their games and sports should be cast after the tamest and soberest of patterns. In venturing on this remark the writer does not mean to convey the impression that the Singhalese as a race, are incapable of much sustained physical exertion ; on the contrary, any one who has seen a Singhalese peasant at work in his Paddy field or Chena, under a burning hot sun, will allow that, provide him with the motive for labour, he can rise superior to the disadvantages of climate. But this motive, it will be conceded cannot operate where amusement or pastime is the only object. His work done, the inducement for further exertion ceases, and rest and repose under the cool and refreshing shade of a tree, are his highest enjoyment. To expect therefore, a people so circumstanced to take delight in violent out-door sports, would be to look for an exhibition of physical energy alike incompatible with their natural instincts, and inconsistent with those climatic conditions which forbid superfluous exertion. Nevertheless,

that the Singhalese should in spite of an enervating climate, still count among their field games at least, one demanding nearly as much violent exercise as Cricket, is sufficient proof that when the inducement is present, the Singhalese youth is as capable of exertion and endurance as his more favored brother of a colder climate. While, however, the climate may be considered the principal cause which tends to make the Singhalese an ease-loving people, it must not be forgotten that there are others which conduce to the same end. Among these latter may be mentioned the entire absence, till very lately, of any thing like a spirit of emulation, in consequence of the equally entire absence of a system of school organization, that recognized the importance of the play ground. They have no public schools, colleges, or universities, the youth of one institution competing among themselves or with those of another, for the laurel crown or palm of victory. Under their own Native Sovereigns, and centuries before the Portuguese secured their first foot-hold on the shores of Lanka, every district and every province had its public school and its college, but these institutions were, as a rule, under the supervision and control of the priesthood—staid sober old dons who would have as much tolerated any manifestations of spirit, pluck, or mischief, as the violation of any of the "five precepts." It necessarily followed that under such a system of scholastic discipline, the alumni of these colleges could indulge in no kind of exercise more violent than the composition of learned essays on the recondite subject of the Buddhist metempsychosis, or the less elevating if more tiresome task of manufacturing diagram poetry. The later Kings,

whatever may have been the extent of their acquirements in the arts and sciences, set but little store on the physical development of muscle and sinew, and though they may occasionally condescend to go out a hawking, or to treat themselves and their Court to the spectacle of a cock-pit, or a bull, or rather buffaloe fight, the gymnasium was an institution as utterly unknown to their Majesties of Kandy as it was to their predecessors of Anurajepoora and Polannaruwe. After the sceptre of Lanka had departed from the Royal line who had wielded it for more than twenty-two centuries* and the Malabar dynasty succeeded to the throne of Kandy, whatever of spirit the nation had possessed was utterly crushed out, while the maritime provinces which had passed under the iron rule of the Portuguese and the Dutch, were so completely denationalized, that it is only within the last quarter of a century that the natives of this island have begun to realize under the benignant sway of Britain, the high privileges of British subjects. Enjoying as they now do, the blessings of civil and religious liberty in a degree to which many of the oldest States of civilized Europe have hardly attained, the national character of the Singhalese is being silently but surely moulded into habits of independence and self reliance; while every step made in advance, draws closer those ties of loyalty to the British throne, for which they are so eminently distinguished. The impulse given towards progress, moral, social, and material, by the example of the ruling race, may take many years to fructify, and though even some of the vices of European clivilization may

* Sovereigns of the "Great Dynasty" reigned from B. C. 543 to A. D. 302 ; those of the "Lower Dynasty" from A. D. 802 to 1706.

leave their taint on the national character, the good will yet so far counterbalance the evil, that, with the generous influences already at work, with the agency of a higher and nobler education in operation, and the principles of a purer Religion permeating the masses, the day if distant, will yet dawn when every village will have its school-house and its own play-ground, and the village green resound with the chants and merriment of a future generation of Singhalese Youths assembled in the generous rivalry of those athletic sports, which if they had ever existed at all, have very nearly died out, or re-echo to the sound of bat and ball when cricket shall have displaced their own "*Buhu Kellya*". Then, if there is any truth in the saying, "The child is father of the man", shall the Singhalese Youth begin to give promise of a more vigorous manhood than can be predicated of the present generation. But to return from this digression.

The Sports and Games of the Singhalese may be classed under four heads. 1st Religious Games, 2nd Out-door sports, 3rd Games of skill, and 4th Games of chance. It may however, be necessary to mention here that, with but a few exceptions, all the games and sports of the Singhalese appear to have been borrowed from India, and even from the Portuguese, the Dutch, and the English.

Among the Religious Games the first is the *Ang-Ediema* (අංඇදීම) or the "Pulling of horns," the idea of the *merry-thought* of European superstition developed on a gigantic scale. It is not a game in celebration of a victory, nor in commemoration of any great national event, like the games of classic Greece and Rome, but rather in

propitation of some offended diety; and whether sickness has visited the people, murrain attacked the cattle, insects and grubs settled on the young rice fields, or a protracted drought threatened calamity to man and beast, the alarmed Singhalese peasant knows of no more efficacious remedy than an appeal to *Vishnu* or *Siva*, *Pattiny deyo*, *Kateregam deyo*, or *Basnaire deyo*, through the medium of an *Ang-Ediema*. The village elders, as soon as they awake to a sense of the impending danger, wait in solemn deputation on the *Kapurale* or priest of the district *Kowile* or temple, carrying presents with them for the seer, very much after the manner of Saul when he waited on Samuel, to learn the name of the particular deity that ought to be appeased, and generally to concert measures for the due and proper celebration of the Games. The *Kapuralle* promises to obtain the desired information, but as this must be done at a lucky hour, on an auspicious day, and after sundry ablutions and purifications, he dismisses his visitors with a promise to communicate with them on a subsequent day. He next proceeds to consult the Oracle, and fixes upon a day for the celebration of the Game, taking care however, that it should be sufficiently removed to allow of the real crisis of the danger to be passed. The day fixed upon is communicated to the elders who invite the villagers interested, by distribution of betel leaves; and preparations for the celebration commence in earnest. The villagers next divide into two parties or teams, the upper and the lower. This distinction is merely topographical, the villages lying towards the head of a valley or stream being the upper, and those further down being the lower. Each party next chooses its Captain or Cham-

pion, who brings with him the stout branch of an elk horn with the frontlet stang on. This horn is held in proportionate veneration according to the number of victories it may have achieved, and there are some handed down from father to son—for the championship is hereditary—that have come

"O'er a' the ills o' life victorious,"

for a hundred years. The place appropriated for the game is called the *Angpitya*, an open place, in some central situation, and generally under the shade of an overspreading Bo tree, thus making the tree sacred to Buddha participate in a purely Hindoo ceremony. At one end of the *Angpitya*

"Stands there a stump six feet high, the ruins of a tree,
"Yet unrotted by rain and tempests' force."

The stump selected is generally that of a cocoanut tree put loosely into a deep hole, with the root end up; and is called the *Henekande* or thunderbolt. A hole large enough for a man's arm to pass, is cut or burnt through this upper end. The respective teams are now ready with stout ropes made of buffaloe hide and strong jungle creepers, when the Kapurale opens the game, proclaiming like Pelides at the funeral pyre of Patroclus.

"Come ye that list this prize to win, and ye this bout decide."

The men of the upper team now pass a stout buffaloe-hide rope through the hole in the *Henekande* and firmly make fast to its end the elk horn of their champion. The horn of the lower team is similarly got ready and tied to the nearest tree; the Henekande is now leaned forward and the two champions hook the horns one into

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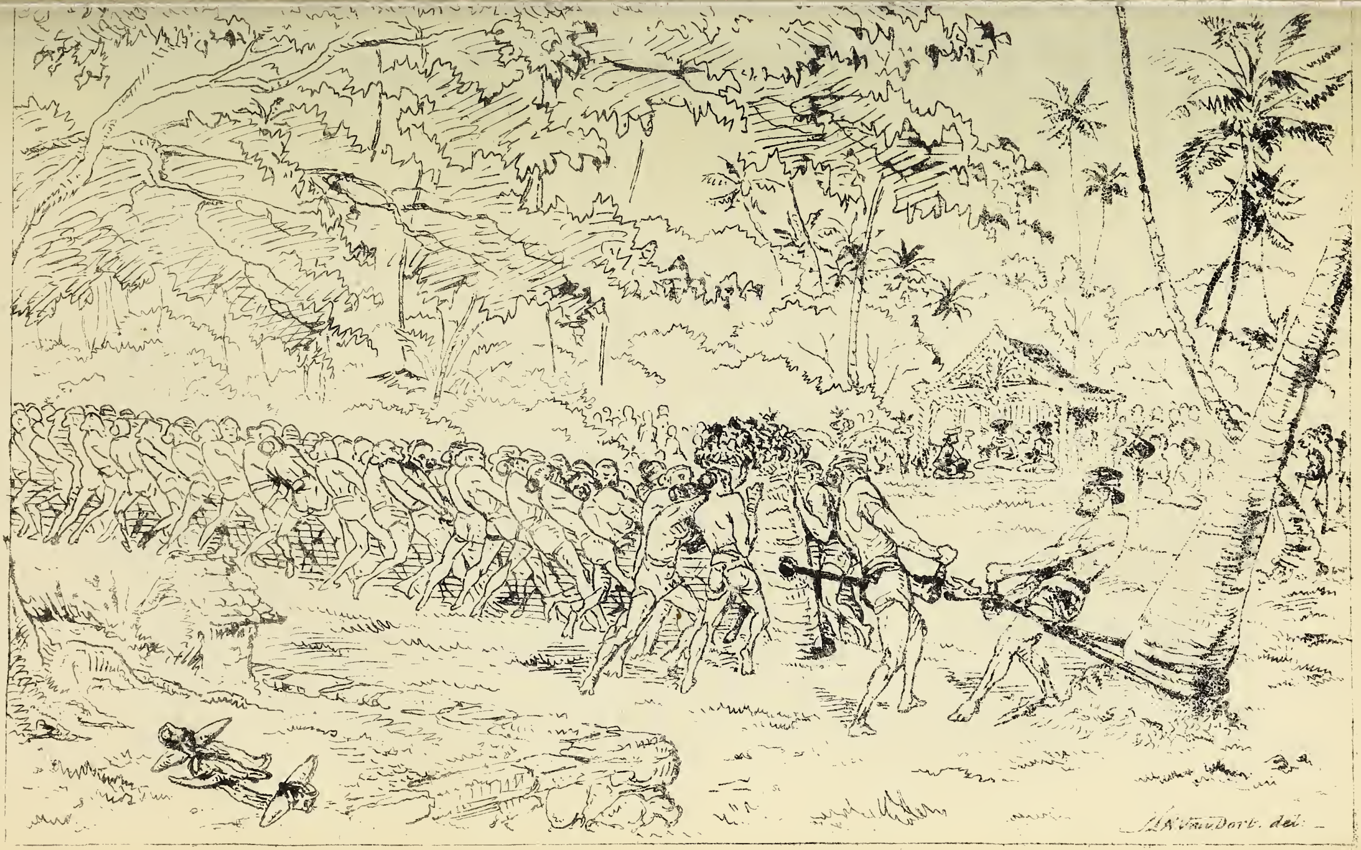
* The Iliad. Merivale's translation. Book XXIII.
But what is curious about this stump is, that in the Singhalese Game it is always from a tree struck by lightning.



the other, and lash them together with cords. The two champions grasp the horns in their hands to prevent their turning or slipping, and the word is given to pull. Both teams now unite and haul at the rope passed through the *Henekande*, while some half a dozen men of both parties lay hold of the *Henekande* and sway it up and down, as the rope in the hands of the pullers is tightened or relaxed. The two champions hold on to the horns like grim death, and are swayed hither and thither with every motion of the rope. The contest lasts for hours, the snapping of a rope only serving to prolong it with a fresh splice, until one of the horns yields, and the pullers go rolling and sprawling on the ground.* All the time the mighty tug has been going on, the *Kapurale* is engaged at a small booth constructed of white olahs under the Bo tree, chanting the sacred hymns appropriate to the occasion, jingling the *Halemba* or consecrated armlets, and burning incense to the accompaniment of Tom-tom, fife, and cymbal. After the contest has been decided the whole assembly go in procession through the villages that participated in the ceremony, the *Kapurale* leading with a chant, the champion carrying the victorious horn in a basket on his hand, and every one joining in the *Hoyia* chorus at the proper stops. By the time the procession returns to the ground, a feast consisting of rice boiled in Cocoanut milk, vegetable curries (for flesh of any kind is forbidden) *tire* and honey is laid out on green plantain

* In this as well as in the striking of cocoanuts, it is considered a bad omen should the horn, or cocoanut of the upper team break. Such an accident is looked upon as the consequence of the continued displeasure of the offended deity. Hence it is not unusual to concede the victory, to the upper team by opposing a weaker horn.

leaves. The feasting over, they all rise at a sign from the Kapurale, and give one united shout of *Hoyia*, and then disperse. The *Kapurale* receives the customary presents, and the victorious elk horn is again laid up in lavender—if a liberal sprinkling of oil of resin may be so called, until some other threatened danger brings it out.

Another religious game also got up under similar circumstances as the one already described, is called *Polgehume* (පොල්ගැහුම) or striking of cocoanuts. The villagers who join in the game divide into upper and lower teams, and after selecting each its Captain, proceed to the usual place of meeting, each individual carrying a number of husked cocoanuts. A line is then measured off generally, about thirty feet, and stations marked at each end for the Captains. The *Kapurale* commences his invocations, rosin burnt, tom-toms beaten and Cymbals struck, and the Captain of the upper team gives the challenge by pitching a cocoanut at his opponent, who stands ready to meet it with another held in his hand. The great art in throwing the cocoanut is to send it straight, and with the stalk or eyed end foremost, as that being the hardest part of the shell is better calculated to resist the impact against the one held in the opponent's hand. Should the cocoanut thrown be broken, the sender repeats the throw until the cocoanut held in his antagonist's hand is broken when he becomes the thrower in turn, This game goes on until some hundreds of cocoanuts are smashed on either side and the stock of one party is exhausted, when the other is declared winner. The cocoanuts used, are called *Porepol* or "fighting cocoanuts" and are chosen for the extreme thickness of their shells, which

in some cases have been known to exceed a quarter of an inch, and as much as 15 Rupees have been paid for a single nut of this kind from well-known favorite trees. While the game is going on, the broken nuts are gathered, and rasped down and boiled into oil for lighting the ground during the banquet, which, as in the previous game, takes place on the return of the procession through the villages. The feasting over, the assembled people disperse after the prescribed *Hoyia.*

It is the belief of the Singhalese peasantry that both these games "are very efficacious" in expelling sickness and pestilence, and even in bringing down rain; and the popular faith is not a little confirmed by the astute *Kapurale* fixing the games at the tail end of an epidemic, or when unmistakable indications of a change of weather inspire him with sufficient confidence in his own powers of forecasting the future. In conclusion, it may be remarked, that both these games appear to have been introduced from India, probably with the accession of the Malabar Princes to the throne of Kandy.

Among the out-door sports of the Singhalese, *Buhukelya* (බුහුකෙළිය) or throwing the ball, takes rank first, both on account of the enthusiasm with which it is played, and the skill and energy it calls forth. It is also perhaps, the only purely indigenous Singhalese game. It is usually played just before and immediately after the Singhalese New Year, and the season of festivity and enjoyment extends over a fortnight in prosperous years. The play-ground is an open place, where the boys, and not unfrequently the young men, of the village assemble, and after choosing

Captains, divide into two teams, each under its own leader. The players on either side count the same number and the innings is decided by mutual consent, or tossing up a brick or a pebble. When the parties have ranged themselves on either side, two cocoanut shells with the husks on, are placed on end three or four inches apart, with a piece of stick on them forming a bridge. This may be considered the wicket. The ball used is an unripe *Pommelow* rendered soft and elastic by being put under hot ashes, and protected against the rough usage it has to encounter by a closely plaited envelope of strips of bark. The in players who hold the ball, now retire to an agreed upon distance, usually about twenty or thirty yards, while of the other team some take their stand behind the bridge or wicket, and others disperse themselves over the ground as fielders. The game commences with the captain of the first team bowling, his object being to knock over the bridge while that of the other party is to catch the ball as it bounds along past the wicket. If the bowler knocks the bridge over, one of the opposite team goes out, while if the ball is caught, the bowler goes out. The ball must be caught while it is on the bound, at least above the height of the knee. The ball, whether caught or not, having passed into the ground of the second team, one of them becomes the bowler, and the game goes on alternating between the two sides, until one team has all gone out, and the game is won by the other still on the ground. The winners celebrate their victory with song and joke, quip and crank, jeer and jibe, and in the unbounded license of their exultation, show nothing like consideration for the feelings of their vanquished opponents. The apparent spirit of vindictivness,

Fig. 1. [illegible]

Fig. 2. [illegible]

the almost malicious delight with which the usual old songs are sung, or new ones improvised by the Captain of the winners, and the perfect stoicism and callous indifference with which the humiliation of defeat and the degradation of his position are submitted to by the loser, is the most remarkable, though certainly the least attractive, feature of this game, and can hardly fail to merit the unqualified condemnation of men whose ideas of victory are associated with generosity towards a fallen foe. The songs alluded to, not unusually degenerate into coarse ribaldry and filthy obscenity, but how cruelly humiliating soever they may be, the victim of defeat has to sit on the bridge of cocoanut shells, which in this case has becomes a veritable bridge of sighs, his head bowed down on his knees, and submit with patient resignation to the sneers and jibes of the victors, who, while they dance round him in savage exultation, emphasize a more than ordinarily biting sarcasm with a knock on his head.

The following specimens of comparatively mild vituperation, may serve to convey an idea of the wild latitude of abuse, which the winners feel privileged to exercise.

Hurrah ! hurrah ! we have won, hurrah !
Hurrah ! hurrah ! exult over this fellow
Fellows ! let us give him a name, call him *Rakossa*
Fellows let us give him a name, call him *Uguduwa.*
Fetch the conquering hero and seat him on his head.
Knock him on the head one, two, three and drive him away,
His head is hollow, crows have hatched their young there,
His mouth is foul, he has eaten *Amu* and *madu* leaves
From the Dolowewe Tom-tom-beater's garden
Did he not once steal cocoanuts,

And did he not and his fellows get a thrashing ?
There is no evil in his head from this day
(accompaniment of knocks)
There is no trusting earth and water, you dog !
Were your antecedents known, not even *Olyas* would beg of you
One after another we are come to-day to sing,
Go, go, hence away, you vagabond dog.*

Another game, a favorite with small boys is *Kally Kelya* resembling very much the Tip-cat of the English play ground—that it was however, not borrowed from the English, is tolerably certain from the fact of its having been known long before the British period. Any number may play this game, but the sides must be numerically of the same strength. The implements of the game are a stick about eighteen inches long, called the "striker" and a smaller piece of about three or four inches like the "cat" in the English game of Tip-cat". A small hole sloping down at one end of about three inches by one, is made in the ground, near which one of the in-players takes his stand. A line the length of the tallest boy from feet to tip of fingers, is then marked off on the further side, where a boy of the opposite side takes his stand with the "cat" in his hand. He cries out "play" and on being answered "ready", throws the "cat", trying to put it in the hole. The boy with the "striker" watches his opportunity to strike, which if he succeeds in doing, the distance to which the "cat" may have been carried,

* Calculated as these taunts are to exasperate the loosing party, they have seldom led to quarrels and fights. Indeed the writer has been assured that they never created "bad blood"—an assurance which he however regrets to state was contradicted by disclosures made at the Matura Criminal Session for 1871, when the provocation to a murder was traced to this game of *Buhukelya.*

is measured with the " striker, " ten, fifteen or any number of lengths previously agreed upon counting for game, and throwing out a player on the other side. Should the " cat" drop into the hole, or within one length of the striker, or be caught when struck, the in-player goes out and the player who had the " cat" succeeds him. After one whole set of players have been outed, the winners enforce a penalty in the following manner: the " striker" is thrown about six feet away from the hole, and struck with the cat, the loser tries to catch the cat and if he succeeds he escapes the penalty, if not the player takes up the striker and going up to where the " cat " may be, throws the striker from him as before, and strikes it. This goes on until he fails to hit the " striker ", or it falling within reach of the loser (who must take it up stretched on the ground) is taken up by him. From this point the loser has to run back holding his breath and crying " goodo", " goodo", " goodo", to the hole where the game commenced. Should he give in, the throwing of the " striker" and the striking with the cat, is resumed from that place.*

Ettan Kally (එත්තංකැල්ලි) which is exactly the same as the " Tip-cat" of the English play ground, is played with a striker" eighteen inches long, and a " cat" or piece of wood four inches long and pointed at each end; a hole as in the previous game, is the starting point, and the " cat" being laid lengthwise in the hole, the projecting

* I have looked in vain into all the " Boys' Own Books" available for an English game bearing any resemblance to this. Mr. Robert Dawson tells me that he saw it played in the North of England by some Norwegian boys, exactly in the same manner as above described.

end is tipped with the striker, and as it leaps up is struck away to a distance. The distance from the hole is then measured with the striker, and the cat again tipped and struck until the agreed upon score or number of lengths is made, when the winner exacts the same penalty as in the previous game. Should the cat be caught when struck, or fall within a distance that can be reached by the loser lying stretched on the ground on his stomach, with his feet on the point last attained by the player, the player goes out, but he is entitled to exact so much of the penalty as remains due between that point and the hole.

Walekadju. "Cashew-nut hole" is a favorite game with boys when cashews are in season. It is played very much in the same way as "Tip shares" or "Handers.* A hole about three or four inches wide, and as many deep, is made in the ground, and an offing seven or eight feet away is marked. The players then retire to three times that distance, and quoit a *batta* towards the hole. The player that gets into the hole or nearest to it has the right to begin, the others following in the order of proximity. The order of succession being thus determined, the boy who has the right to begin takes up the cashew nuts in the hole and from the offing station, pitches them back into the hole. Should an even number get in, he takes them all, but should it be odd, one cashew is thrown to him by the next player, and he has to pitch it back into the hole, which if he succeeds in doing, he takes all in the hole, but failing is out. Should he have holed an even

* See Routledge and Son's "Every Boy's Book," p. 65,

number, or succeeded in putting back the odd one, the next player calls upon him to strike with his *batta* any cashew he points out on the ground. If he succeeds in this he has won the game, but if in striking he holes his *batta*, or strikes any other cashew nut than the one pointed out, he goes out and is succeeded by the next player. This game is also played with "*Battas*", "*Kumburuetta*", and sometimes also with "copper challies."

Walenameya (වළනමය) or nine holes, is played with the bean called *Kumburuetta*,* any number may play it. Nine holes in three rows of three each, about six inches apart are made in the ground, and bounded on three sides by banks of earth, or pieces of stick, each player puts into a hole as many beans as there are players. An offing or boundary fifteen or twenty feet away, is marked off, from which each player bowls or rather shoots a bean into the holes, Should this bean fall into the centre hole, the player is winner and takes the beans in all the holes, should it fall into any other hole he takes only the beans in that hole. Should a player send his bean into a hole already emptied he forfeits the original number, which must be put back into that hole.

Kundubatu (කුඳුබටු) played with the bean *Pusbatu*,† is a favorite game with smaller boys, and takes very much the same place in the Singhalese play ground which marbles do in the English. The beans selected are round small ones, artificially flattened by the application of heat and pressure. Two holes about fifteen feet apart,

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* *Guliandina bonduc.*
† *Entada pursaetha.*

are made in the ground, and a fair-way smoothed between them in a straight line. The players now take their stand, and shoot their *Battas* into the opposite hole. The shooting is performed by holding the *Batta* between the fingers of the left hand, resting the thumb of the right on the ground, and using the middle finger of the right as a spring. The player who succeeds in holing his *Batta* goes out as winner, while the others continue the play, the player furthest from the hole taking precedence. He shoots at the nearest *Batta* on the ground, gathers them all up and putting all but two into the hole, places one at its edge and with the other shoots at it. The owner of this *Batta* then shoots at the nearest *Batta*, and should he strike one and get into the hole, he goes out as winner; but should he only strike, he is entitled to play upon all the others gradually lessening the circle until he can himself get into the hole, when he stands out. The others then go on repeating the play, the one nearest the hole beginning, until only one is left, who is the loser, and has to hop on one leg from one hole to the other. The number of times he has to hop for each defeat is determined, by the first player placing a *batta* at one hole and shooting at it from the other, and if he succeeds in hitting he exacts seven runs, should the second player also succeed in hitting a *Batta* in the same manner, he is entitled to fourteen runs, and so on, increasing by as many sevens as there are winners.

Ira Batu (ඉරබටු) or Line "*Battu*'. This is played very much in the same manner as the *Kundubattu*, the difference being that, instead of holes, a circle of about six inches is drawn on the ground, with a line through the

centre. From a boundary or offing thirty feet away, the players shoot for innings, the nearest the centre of the circle taking precedence, and the others following in the order of proximity. The *batta* of the last is placed upright in the centre of the circle, and the first player shoots at it from the outside of the circle, and then at the nearest on the ground, and so on until he can come back into the circle, after having scattered the other players far apart. If he succeed in this he retires the winner. The other players continue the game in the order of their innings, until one is left last, who, as the loser, has to pay the same forfeit as in the previous game.

Among the games recently taken to by the Singhalese and generally played in the towns, may be mentioned Hop Scotch,* Prisoner's base, and marbles which are all played on the same rules as the English games.

Among the games of skill or rather scientific games, though the Singhalese may have in ancient times had a knowledge of Chess, they have not even a popular name for it now, it being known to the learned only by its Sanscrit name of *Chaturange*. Games, however, much on the same principle as draughts are not uncommon, and while the *Hatdiviyan* or "Seven Leopards" may be taken as the simplest, the *Kotu Ellime* or "Taking of the Castles" may be considered the most eloborate. The former is played with seven pieces representing the leopards, and one representing the tiger. The moves are made in a triangular diagram with one perpendicular line in the middle

* Mr. Jas. d' Alwis tells me that he has seen this or a game very much like it, described in an ancient Pali Buddhistical work. It is now known among Singhalese boys by the names of *Masop* and *Tatto* indifferently, but both these terms would seem to be of Tamil origin.

and two cross lines at right angles to it. † The player or the tiger lays down his piece first, and as the apex of the triangle is the most advantageous, chooses that. The other player then lays down a piece when the tiger makes a move. Until all the seven pieces are laid, there is very little chance, if skilfully played, of taking a piece or checking the tiger. When all the pieces are laid, the moves go on with greater deliberation until either the tiger is checked, or the greater number of leopards being taken, all hopes of checking the former is lost; when the game ends.

The "Taking of the Castles" is played exactly the same as draughts, each player taking one diagonal half of the board, which is a square with a reversed triangle in the middle of each side, and forty-nine intersections‡ in all. The counters are of different colors, generally coffee beans and Indian corn seeds. Each player lays down his twenty-four pieces, covering all the points and intersections with the exception of the middle one. The first move made into this point is a sacrifice, for the piece is immediately taken by his opponent, and so the game proceeds until one party is entirely checked or has all his pieces taken.

Niranchy§ which is the same as "Nine men's morrice", is a very common game, played by both young and old, in the intervals of business. The game is won when a player succeeds in laying down three pieces in a line, while the object of the opponent is to prevent this by giving check. Should the game not have been decided by the time one of the players has laid down his twelve men, the game proceeds by moves.

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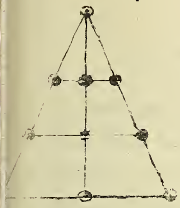
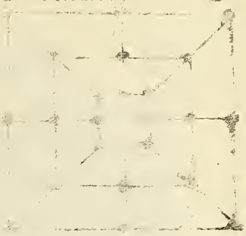
† See Diagram A.
‡ See Diagram B.
§ See Diagram C.

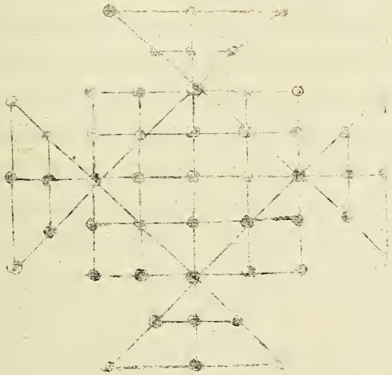
A



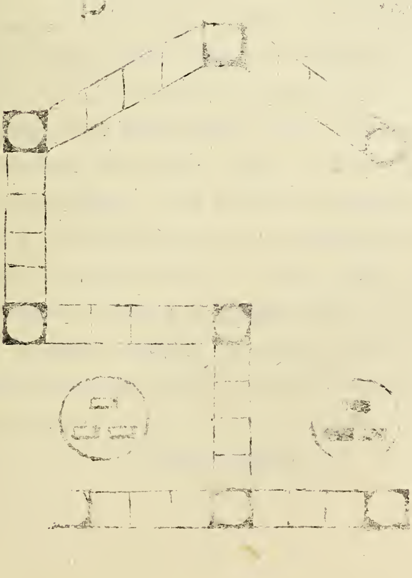
C



B



D.



A very favorite game among the women, played with cowries, is called *Panchy*, and from the Tamil terms employed would seem to have been introduced from the Malabar Coast. Any number may play, but they must divide equally into two sides. The right to begin is decided by one taking up the cowries, which are six in number, and calling out odd or even when the cowries are thrown down, and if an even number turns up the evens have it, and if odd then the odds. The progress of the game is marked by counters called "dogs," three on each side, on a diagram.* The first player takes up the cowries and shaking them in the hand throws them down. Should all six turn up on their backs which is called "Panchy by six", or five, "Panchy by five," or one, called the "ace," the player has won his innings and is in the game, and has the right to move and score. If the throw was what for convenience we would call a sixer, the player places one counter in the third house counting from his side of the bottom horizontal row. A player throwing a sixer, fiver, or ace repeats the throw until three, four or two or a blank turns up. A blank is when all the six cowries fall on their face and counts nothing. After the first sixer, fiver, or ace, has been made the twos, threes, and fours count. The players on each side play alternately. So long as the play is on the first horizontal bar of the diagram, no taking of an opponent is allowed, nor could a piece at the corner houses or last house be taken. When one player throws the same number as that of a house already occupied, the latter is taken. A piece once taken can only re-enter the board at the first

* See Diagram D.

house. The game is won by the party whose pieces by regular progression, go out of the board at the last house. The loosers are bound to give the winners a treat called *merende*. The cowries used in the game are usually loaded. When a piece gets into the thirtieth house it is in the same danger as the ninth hole in whist, and can only go out by the throw of an ace, or fiver, or sixer, and not unfrequently the player who has got thus far, is outstripped by the other who may have recommenced from the first.

Another favorite game with women, especially young girls is called *Pettikittan*. It is played with Cashew nuts, or more commonly small stones or pebbles, six or seven to each player being the usual number. Any number of players can join in the game. Each player shakes up his pebbles in the hollow of his right hand, and throws them up, gently trying to keep them as much together as possible, and are caught as they descend on the back of the hand, The player who so catches all, or most of the stones has the right to begin, the others following in order according to the number they have caught. Should two have the same number, the tie is decided by throwing again. After the order of the player has been thus settled, the first player gathers up all the stones and throws them up as before, catching as many as she can on the back of her hand, but if it happen to be too many she may drop some of them. She next throws these up again and if she catch them all, she takes one stone towards game. The next thing is to throw up one stone, pick up one or more on the ground, and catch the stone thrown up as it comes down. If in this manner she succeeds in clearing the ground she counts another stone towards

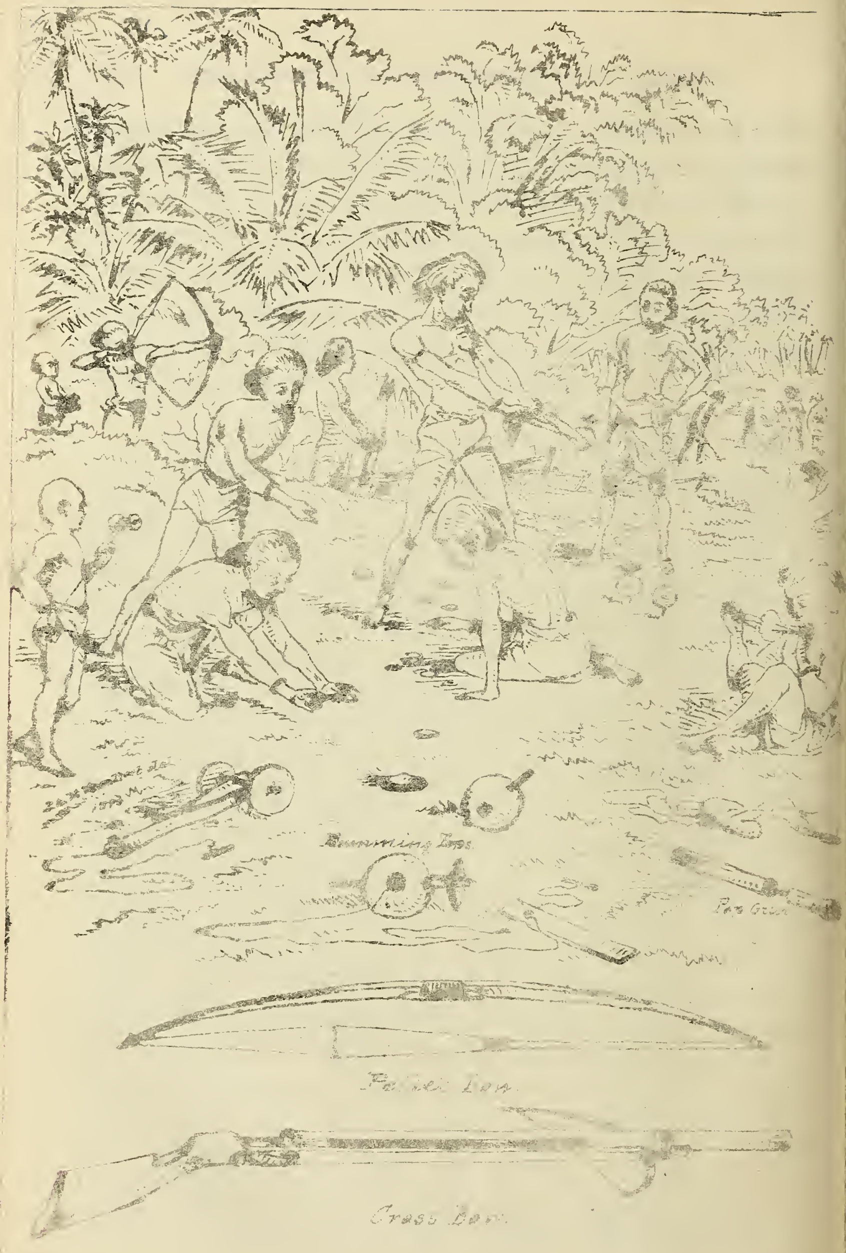
game, and begins a-fresh. If when she throws up the stones and catches them on the back of her hand, it be only one, any player may strike it off, and she is out. Should she also in picking up the stones on the ground, touch a stone and fail to pick it up, or leave only one stone the last on the ground, or fail to catch the stone thrown up, she is out. When the play is over, the winners are entitled to give the losers as many raps as there were stones won.

Irrata Kelya. This game is usually played with "Iekels" (pieces of the mid-rib of the cocoanut leaf about 4 inches long) of which each player has from six to twelve, as agreed upon. The order of play is decided as in the previous game, each player tossing up her "Iekels," in a bundle and catching them on the back of her hand. This settled, the player that has the right to begin, gathers up all the "Iekels," and shaking them in her hand drops them on the ground in a heap, and with a hook also of "Iekel," of which each player is provided with one, proceeds to remove them Iekel by Iekel at a time, taking care not to disturb or shake those in the heap, which if she does she is out, and the play passes to the next in order. The players who at the end of the game have taken more "Iekels" than what they brought to the game, are winners by so many, and claim the agreed-upon penalty. A game very much like this called "Spelicans" is described in "Every Boy's Book" published by Routledge & Sons.

Madinchy or Ottey Irattey, "Odd or Even"; this is also a common and favorite game among women during the Cashew season. A number of women sit in a circle on the ground each with a heap of cashew nuts beside her. One

player takes up a number of cashews in her hand and holding them close covered cries *Ottey Irattey.* If the next player guesses *odd* or *even* right, she wins the cashew nuts held in the other's hand, if wrong she loses and has to pay that number to the winner, and the play proceeds in regular order. Sometimes a whole heap of cashew nuts is staked, the player who guesses right taking all, or paying back a similar number if she guesses wrong.

Among the games of chance, cards and dice occupy but too lamentably a conspicuous place. All the games played with cards are of European origin, the commonest being "*Thirty one*" played on nearly the same rules as "*Vingt-un*". Another very common game is called "*Ajuda*" (Portuguese for *help*,) and was probably borrowed from them, or perhaps introduced and popularised by the Dutch, judging from the names of the cards themselves. The ace is called *Asya* (*aas*) the king *Heera* (*heer*). The Queen, *Porowe* (*Vrouw*) and the Jack, *Booruwa*, (*Boor*) all Dutch terms. Four, five, or six can play. Each player has eight cards dealt him and if the person entitled to begin is flush, and can count upon making five or more tricks by himself, he calls out *Solo*, meaning that he elects to dispense with *Juda* and play alone. He names trumps. The other players in such a case are opposed to him and make common cause among themselves. Should he have any doubts of success, he calls out for "*Juda*" which any player having two or more aces, or one ace and two kings supported by smaller cards of the same suit, is bound to give. Between the two they are expected to make five tricks. The player next to the right of the dealer leads and is entitled to call out *Solo* or *Juda* first, the other players taking precedence



TOYS

according to deal. The deal is from right to left. Should the first player call out *Solo* and another player also have "*Solo*" consisting of a sequence of *Spades*, that player has the preference. Should a player playing *Solo*, or two players by *Juda*, make only four tricks, it is called a *Rapoor*; should they make only three it is called a *Kudjito*. In *Rapoor* the stakes are not paid immediately, but go to the winners of the next hand; in *kudjito*, they are paid at once. The first *rapoor* pays seven, and should the same player be *rapoor* in the succeeding hand which is called a "double rapoor" he pays fourteen, should he become *rapoor* a third time he pays twenty-one and the game ends; should he become *kudjito* over one *rapoor* he pays fourteen, over two, twenty-one when also the game ends. A *kudjito* pays only seven. If it be a *rapoor* or *kudjito* by *juda*, the person giving *juda* pays only one, if he had made two tricks, if not he pays three, and the other four.

Of toys the Singhalese have hardly any.

The Top, at least the Peg Top, they owe to their European masters, though the name *Bambere*, a purely Singhalese word, would seem to point to a native origin. The Humming top called the *andana* (crying) *bambere* is made of the wood-apple emptied of its core through a hole in the side. Two holes opposite each other at top and bottom are next made and a peg five or six inches long is fastened through them, the upper end of the peg protruding an inch or so out to which any little ornament may be attached. A string is next wound round the peg from bottom to top, and the end passed through a small hole in a piece of wood called the "key." The Top is spun by holding this "key" firmly against the peg, and steadily pulling the string out.

The *Natchambowe* or Pea-shooter may be said to be a very ancient Singhalese toy, and considering the universality of the Bamboo throughout the Island, it could hardly fail to suggest the idea of the pea-shooter. A straight joint of bamboo and clay pellets complete the aparatus.

The *Epele towakkowe* or Pop-gun also no doubt suggested by the bamboo, is also a very ancient and very common toy. A joint of bamboo eight or ten inches long, has a rammer, shorter by the size of one pellet, with a handle fixed to it. The pellet used is the fruit of the *epela* or *kirilla* tree or the flower of the Jamboo. The pellets should fit the bore tight, to make a loud pop.

Roongpetta, answering in every respect to the English "Cut water," is made out of the flat circular piece of cocoanut shell with its edge notched like a saw, and two small holes about an inch part in the middle. A string is passed through these holes and the two ends tied together, and to set in motion, the double string has to be alternately pulled and slackened.

The Bow of which several varieties are known to the Singhalese though it once held a high place in the Royal armoury, now only takes rank with the toys. The *Galdonne*, from which small pebbles or pellets of dried clay are shot is the favourite. It is made of some tough elastic wood and has a double string passing over two small cross pieces let into the ends. At the middle of the strings there is a small lacing of cords in which the pebble or pellet is placed. The bow is held in the left hand, and the string with the pellet pulled back with the right with a slight side twist to prevent the pellet when shot, catching the bow or

other hand of the shooter, which not uncommonly happens with the inexperienced.

The *Yaturu dunne* or Cross-bow is another variety. The bow is passed through a stock which has a trigger attached to it, a groove is made along the middle to wards the t op, for the arrow, or pellet that may be used. The bow after being bent, the string is caught in the trigger, and the arrow laid on the groove against the string is discharged by pulling the trigger. Instead of the groove along the stock, a bamboo with two slits on each side for the string is used. In this case the bamboo acts like a gun barrel and greater accuracy of aim obtained.

The *Watura wedille* or Water gun is a squirt made of a straight bamboo joint with one or more small holes at the closed end, a ramrod with some tow or cloth tightly wrapped round at one end acting like the piston of a pump.

" *Borupaa*," " False-feet" or Stilts, though no doubt known to the Singhalese from very ancient times, are not in common use, except on occasions of religious processions, when numbers of boys and even grown up men can be seen performing wonderful feats of locomotion on them.

" The Sling", *Galpatya*, though sometimes used does not appear to have been known to the Singhalese in its character of a weapon. Perhaps the first time they gained an idea of the Sling was when reading the account of the encounter between David and Goliah, a supposition not a little strengthened by the name " *Galpatya*," a modern compound word into which the word " Sling" has been rendered by the Translators of the Bible.

Note.—Almost all the games described in this paper are common to the Southern Province.

On Miracles, by J. D'ALWIS, M. R. A. S.

The truth or error of a novel religious system is a matter of such perplexing uncertainty, that the inquiring mind is never inclined to accept new doctrines without a sign of 'miraculous power' on the part of the propounder. "Except ye see signs and wonders, ye will not believe," said a great Teacher. Indeed there never was a teacher of a new religion, from whom his hearers did not claim the performance of *Miracles* as an evidence of truth. Moses complained that the children of Israel did not believe him, nor hearken unto his voice, until he gave them a 'sign' by the performance of miracles. So when Gotama proclaimed his supremacy by exclaiming settho h'amasmi lokassa 'I am the greatest in the world'—it is probable that the people sought for a 'sign,' especially as the Tirthakas, who arose in opposition, exhibited powers which seemed supernatural. Indeed it is stated that Kevatta suggested to Gotama the necessity of working miracles to satisfy the incredulous.* The Kevatta Sutta, which we give at length in the Appendix, leads us to the belief that the supremacy which he claimed was regarded by Gotama solely in a moral and intellectual point of view.

* It is indeed recorded that Gotama, anticipating this desire on the part of the people, explained, in his first discourse, that his supremacy consisted in his achievement of supernatural knowledge. See explanation in the Vinaya, quoted in the Descriptive Catalogue, vol. ii, p. 6.

More of this hereafter. In the meantime, it may be inquired if Gotama possessed the power of working miracles?

The possession of such a power is, as we shall explain opposed to the first principles of Buddhism. "None of the miracles with which the old histories are filled," says Renan, "took place under scientific conditions. Observation, which has never once been falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character. Neither common people nor men of the world are able to do this. It requires great precautions and long habits of scientific research. In our days, have we not seen almost all respectable people dupes of the grossest frauds, or of puerile illusions? Marvellous facts, attested by the whole population of small towns, have, thanks to a severer scrutiny, been exploded.* If it is proved that no contemporary miracle will bear inquiry, is it not probable that the miracles of the past, which have all been performed in popular gatherings, would equally present their share of illusion, if it were possible to criticise them in detail? It is not, then, in the name of this or that philosophy, but in the name of universal experience, that we banish miracles from history. We do not say, 'Miracles are impossible.' We say 'up to this time a miracle has never been proved."

Miracles, like many other matters of History and Physiology, may not admit of positive proof, and may there-

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* "See the Gazette des Tribunaux, 10th September and 11th November, 1851, 28th May, 1857"—*Renan's Life of Jesus*, p. 29.

fore be generally open to doubt ; but there is one matter which the instincts of our nature prompt us, even without proof, to accept as a positive fact—and that is, the existence of an absolute almighty Creator of the universe ; and this belief unquestionably enables us to say positively, that Miracles are possible with a Being possessed of almighty power. Miracles, therefore, presuppose the existence of an Almighty Being, or an omnipotent power. They are either His act, or that of His accredited agent.

Now, it is quite clear that Buddhism acknowledges no such Being, nor the possession in any human being of a miraculous power, in the sense of an ability to work a supernatural act, proceeding from the mere order or wish of the performer, and affecting any other being. If Buddha and his sanctified disciples had, as it is stated, possessed iddhi, they could have, in seasons of famine, converted stones into rice ; and they would have had no occasion to go a begging. But we are expressly told, that, although he fasted for forty days during his profound meditation, Gotama required, at the expiration of that period, to satisfy the cravings of hunger ; and the requisite food was not created by him, but was given to him by some itinerant merchants. So likewise Buddha had no power to perform any other act by which he could miraculously contribute to his own personal comfort. Where, however, such an act was indispensable, the intervention of the gods is expressly stated.

We certainly read of wonderful acts slightly affecting other people than the party performing them, (vide post) ; but they are such as come within the category of cases expressly stated by Gotama in the Kevaṭṭa Sutta, in

which he describes the different kinds of iddhipatihariya. They are not such as may be pronounced to be altogether impossible, nor such as may not be explained by the presence of other causes than an inherent power of iddhi in the worker. But this at least is certain, that the possession of such a power cannot be reconciled with the doctrine of Buddhism, which declares a man to be a free agent, uncontrolled by any power except that of his own *kamma*. According to this doctrine, we find Gotama quite incapable of doing aught directly, and of his own power, for the temporal or spiritual benefit of his fellow beings. It is indeed expressly admitted, that Buddha could not save a being who was destined to hell. He could not vivify the body from which the spark of life had fled.* We read of no miraculous healing of the sick. In the age of Gotama, the people, including his disciples, suffered more from sickness than from other causes. The Vinaya exhibits the precautions taken by the priests in cases of sickness, and the attentions paid to the sick priests even by the Sovereign. The four paccayà included 'medicines.' Nearly every rule was relaxed in favor of the sick. But there is not a single instance on record where disease was healed by Gotama by any superhuman power. True it is that he visited the sick, *e. g.* Kassapa, who was greviously ill in his cave. But he did not bid him, "Rise, take up thy bowl, and walk." The patient was not healed by touching "the hem of his garment." He preached to him on the Sattabhojjanga;—Contemplation, Ascertainment of the truth, Perseverance, Contentment,

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* See Attanagaluvansa, p. clxiv.

Placidity, Tranquility, and Equanimity. He soothed his mind. He reduced the pain of the body by promoting, what modern medical treatment does not ignore, cheerfulness in the mind.

So, when priests suffered from the attacks of beings denominated Yakkhas, he did not drive them away. They were not expelled by his command. But he averted the danger by ordinary, legitimate, *human* means. He appealed to their own chief, Vesavanna. The latter, loyal to Gotama, and willing to redress the grievance, required a 'sign' to distinguish the true from the false ascetics of the age. That sign was furnished by the recital of the Attanatiya Sutta; and Gotama saved the afflicted, not by any iddhi, but by procuring an edict of the Yakkha-king, prohibiting the evil, and imposing a penalty for a breach of the command.*

Again, when the Vijjians suffered from drought, pestilence and famine, and the crimes consequent thereon, the alleviation of the general misery was not, as is supposed, owing to the recital of the Paritta, or Exorcism or the sprinkling of holy water by A'nanda; but the same may be traced to natural causes. For, even whilst Gotama was traversing eight miles to reach the afflicted city, the unfavorable weather had already commenced to change. Rain fell in abundance, purifying and cooling the atmosphere, clearing the country and removing the maladies which in times like the one under notice were usually attributed to demoniac influences. By-and-by, too, when the sage had repaired to Vesali, and the people had

* See Attanagaluvansa, p. cxlvii.

congregated together from different parts, their presence alone was a sufficient check to the evil-disposed ; and we may easily believe that the latter either abandoned their mal-practices, or 'fled away' from a place where they could not any longer carry on their thievish propensities with impunity ; and that the precautions, in a sanitary point of view, which the people were enabled to take, restored peace and health to their households.

Buddha, moreover, could not delegate his miraculous power. 'Every one for himself', seems to have been his motto. 'Self is the lord of self; who else could be the lord ? '—was his undoubted doctrine.* Neither he nor any of his eminent disciples could ever set aside natural laws, so as thereby to affect another party. If, for instance, we read of Buddha, as of Abarus the Hyperborean, that he traversed on foot a large sheet of water,† we know for certainty that he could not by his command cause others to do the same. Though, like the Magicians of Egypt, Pilindavaccha was able to convert one substance into another, he could not cause 'the little girl' to do what he did,—'change a coil of rushes into a gold ornament.' A careful examination of all the wondrous deeds recorded in the Tepitaka,—indeed the very exemplification of them in the Kevatta Sutta given below, clearly proves them to have been myths, dumb-shows, or optical delusions.

Buddha it seems, clearly saw the impropriety of such frauds ; and though it would not enter into the plan of a

* Dhammapada.
† Maha Vagga in the Vinaya Pitaka.

propagator of a new Religion expressly to disclaim the possession of iddhi; yet we have Gotama's own authority, as to two facts—1st, that 'all miraculous acts which he could work might be easily performed by Vijja or Magic; and 2nd, that he abhorred, refrained from, and censured the working of Miracles;' vide Kevatta Sutta in the Appendix. So much did he set his face against it, that he not only considered the mere fraudulent representation of the possession of iddhi, or a super-human miraculous power, to amount to an offence as grave as murder, but he visited the offender with the same punishment that he assigned to that offence, and expelled him for ever from the priesthood.*

It may also be readily believed that the peculiarly practical mind of Gotama did not fail to perceive that, in the state of society in which he lived, and which was by no means inferior in the possession of Arts and Sciences,† to that in which the Magicians of Egypt practised wonders,—the working of 'miracles' led to no practical benefit. When therefore Moggallana, with an overweening confidence in his own prodigious capacity for working miracles, wishing to relieve the distress of his fellow-pupils consequent upon a terrible famine,—asked his Master's permission—not to convert stones into food, but to overturn the upper stratum of this globe so as to get at what is called its honied-substratum, the answer was simply—'Don't.' The fact, too, involved in the question by

* See Vinaya Pitaka, lib. 1.

† Arrian in his History of Alexander's Expedition, speaking of the Indians, says: 'They [Brahmans?] are the only *diviners* throughout all India; neither are any suffered to practise the art of *divination* except themselves, vol. ii. p. 204.

Gotama—'what would in that case become of the denizens of the earth'?—divests the proposed work of all miraculous power: and though it is stated that Moggallána replied, 'that he would collect all the inhabitants of the earth into one of his hands, whilst with the other he would turn the earth over,' Gotama knew perfectly well, that he had no such power. For, if he had, Gotama's common-sense, of which his doctrines show he was not deficient, must have not only shewn that Sáriputta might have produced rice out of stones, but that the same mighty power, which could be exerted to turn the earth over, would enable him to save living beings from distress. And that such was Gotama's opinion is pretty clearly implied in the reply with which this part of the dialogue concludes, and which the narrator in his innocence records—'Don't; it will cause much distress to the people.' It is then reasonable to believe that Gotama not only abstained himself from working miracles, and forbade others to do so; but did not believe in any supernatural power.

Buddhists may, however, refer us to an Admonition in the Vinaya,* or to the beginning of the Kevaṭṭa Sutta, and tell us that the prohibition was confined to exhibitions 'before the laity clad in white.' The concluding words of the Sutta, viz., 'I abhor, refrain from, and censure miracles'—are certainly not open to such a construction. The words which we have quoted are not controlled by the words quoted against us. The absence here of the repetitions generally used in the Bauddha discourses, raises a suspicion in our minds, and renders it necessary

* We are obliged to omit the notes, and quotations for want of the necessary type.

to examine the genuineness of the qualifying words which only occur in the beginning of the Sutta. Miracles are intended, as Kevatta himself says, to infuse feelings of greater attachment into the minds of the people generally —not of the converted, but of the non-converted to Buddhism. House-holders too must have formed, and they did form, a far numerous body than Ascetics; and the Dhama was not, like the Vedas, designed for a privileged class. It was the property of all without distinction. The most earnest desire of its teacher was to add the greatest number to his ranks.

As regards the prohibition to 'the laity clad in white'—we gather from the very Vinaya, that 'All the Ascetics of the age, were not clad in raiment other than white.' Svetambaras formed a very numerous class who wore *white*. The Digambaras wore neither white not coloured clothes. We have no information as regards the dress of the Fire-worshippers of U'ruveláya; and, although they were all of that faith, it does by no means follow that they were *Ascetics*, or—except their chief, whom we may admit to be their priest—that they were not in the strict sense of the word 'laics' or 'house-holders.'

Again, kings, princes, and nobles wore rich garments of various colours, Why should miracles be worked to accelerate the conversion of such alone, to the exclusion of the 'laity clad in white'? But it may be said that Buddha meant that miracles should be confined to *all Ascetics*, to the exclusion of the laity. Of course there is some warrant for this in the Pingola Bháradvája Sutta, where the prohibition against the performance of miracles is confined to the laity. Here too the words 'dressed in white' do not

occur. We have already seen the unreasonableness of the limitation to the yellow-robed priests, and the impropriety of the laity being excluded from the influence of miracles.

It is indeed unreasonable to believe that Gotama could have ever intended to confine his miracles to the priesthood, who were dressed in yellow, or to any other denomination of Ascetics. We think we may reject the words 'clad in white' as an addition of the compilers: and still we have the word 'laity' which also occurs in the Vinaya Lib: iii.

It has been suggested to us that the intention of Gotama to restrict the prohibition to the working of miracles before the laity, was shewn with sufficient clearness in the Pingola Bháradvája Sutta—that intention being 'to prevent his disciples from acquiring pacayá, or the necessaries of life by the exhibition of miracles.' That intention, it will be observed, is not expressly stated. It may certainly be gathered from the legend; but against the acceptance of such an intention there are several reasons. In the first place the express reason given in the Kevatta Sutta against Iddhi patihariya *generally*, is, that miracles which could be worked—and they are enumerated—were of a kind similar to wonderful acts of a Chirmachargist, and that therefore the populace might ascribe them to magic. This reason appears to enter into the very essence of the question, and is inconsistent with the belief that the prohibition had for its object the prevention of *abuse* of power. It establishes the absolute impropriety of the act. It admits of no exception. And if an exception were possible, the alleged exception in favour of the laity is cut from under the ground of the party alleging it; for it is quite clear that the

reason expressly assigned leaves no loop-hole for escape; and to say, that although miracles might be ascribed to magic by the masses who are utterly devoid of scientific attainments, and therefore very credulous—may neverthless be exhibited to *Ascetics*—a class, who, whatever might have been their sectarian learning, were generally better informed, more intelligent, and more competent than the common rabble to form an opinion as to the similarity of iddhi patihariya to the feats of the Magician. In the second place, there was no occasion to fear any extortion by the exhibition of miracles to the laity. By a rule already enacted by Gotama, a priest could not ask for anything. Nor did Pingola Bharadvaja ask for the bowl mentioned in the legend. It was a free-will gift of the donor, who had been first satisfied of the sanctity and the iddhi of the donee. The former witnessed the miracle, and it is remarkable, did not ascribe it to devilry or magic. He sincerely believed it to be iddhi patihariya, and parted with his bowl in the spirit in which he might have given it, had he been edified by a discourse on Nibbana.

In the next place, if the exception was intended to guard against extortion, how was the object to be attained by limiting the exception to the laity? True enough that Bhikkus were 'beggars' or 'houseless mendicants,' and had nothing to give; but the same cannot be said of other classes of ascetics—e. g. the Bráhmans, the Tirthakas, the Fir-eworshippers (supposing they came under the designation of Ascetics), and many others.

But it is expressly stated that Buddha performed miracles, doubtless with a view to conversion. This from a Teacher who 'abhorred, refrained from, and censured

miracles' is, to say the least, contradictory; and being contradictory incredible: and our incredulity is intensified when on examination, we find that nearly all his miracles were such—as Gotama himself thought, and Kevatta acknowledged—as might be ascribed to magic. We think, therefore, that we may safely trace the word 'laity' to the compilers, and pronounce it to be an unauthorized addition to the Sutta, and to the Sikkhà.

How then are we to account for the existence of records concerning miracles by Gotama and his disciples?*

We have no difficulty in pronouncing some of them to be allegorical representations, like the battle with Marà; others exaggerations, like the taming of the Cobra in the Fire-house, *vide post;* others inventions, like the traversing over water; others again magical delusions, like the conversion of one substance into another: but they are all *Myths.*

That some wonderful feats were performed by Gotama's disciples we need not hesitate to admit. For instance, we do not disbelieve that Pilindavaccha, like his Master, possessed the art of illuminating a place; and since the legends shew that the illumination of Bimbisára's palace, like that of a Chirmachurgist was of momentary duration, we need not hesitate to ascribe the work to magic, and pronounce it to be a 'Myth.' As myths, we need not necessarily pronounce these miracles to be entirely 'conscious fiction,' for, as remarked by Strauss† 'the Myth, in its original form, was not the conscious and intentional invention of an indivi-

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* Mahinda is stated to have produced a mangoe at an unseasonable period; see Mahavansa.

† New Life of Jesus, p. 206.

dual, but a production of the common consciousness of a people or religious circle, which an individual does indeed first enunciate, but which meets with belief for the very reason that such individual is but the organ of this universal conviction.' We can easily imagine how such a thing was not only possible but probable. Take, for instance, the group of miracles at U'ruvelàya, which we shall hereafter notice more in detail. They are stated to have taken place when Buddha was alone in the neighbourhood of 500 Fire-worshippers. It is not stated that any of his disciples were present ; nor does it appear that some of his miracles at least were witnessed by any accept one, viz., U'ruvela Kassapa. It is then probable that the record contains what the compilers had heard from others. Doubtless they heard of the conversion of a thousand Jatilas. This of itself was a wonderful result ; and the disciples probably were anxious to learn, and did learn, how that result was brought about. 'Why,' said their informants, 'Gotama practised miracles, and conversions followed.' If when these miracles were related with the inexactitude of persons who had no regard to strict truth, but every wish to exalt the sancity and virtues of the new Teacher, the listeners depicted the legends in high colours, with a desire also 'to paint their master,' who had just before died, and whom death had raised in their estimation and affections, we need not be surprised at legends such as the following, which we shall now proceed to examine :—

During Gotama's stay at U'ruvela he found three fraternities of Jatilas, or Fire-worshippers. One U'ruvela Kassapa was at the head of 500 ; Nandi Kassapa was the chief of 300 ; and Gaya Kassapa of 200. When Gotama

requested of the first permission to stay one night in his house set apart for 'Fire-worship,' U'ruvela told him that there was a huge Cobra in it, and that he feared Gotama was not safe there. Unmindful of the danger pointed out, Buddha took his lodgings there, when the Nàga emitted a venomous blast, and Buddha returned it by sending forth a volume of smoke and fire, which completely tamed the animal. On the following morning Gotama put the reptile into his bowl, and with triumph exhibited it to his friend. This was 'Miracle No. 1; and it is similar to another performed by Sàgata,* which we shall here notice.

Once upon a time Gotama, accompanied by his disciple Sàgata went to Bhaddhavàtika, where he was advised by some husbandmen not to enter Ambatittha, because there was a formidable Cobra in the Temple of a Jatila. Regardless of the warning thus received, Sàgata entered the Fire-house of the Jatila, and tamed the Cobra very nearly in the same manner indicated in Miracle No. 1. When the fame of the priest, for working miracles spread abroad, people flocked around him and gave him some Kapatika. The wonder-working priest had not imbibed many doses of this red liquor, before be became intoxicated, and fell down at the gate of the city. Gotama seized the opportunity to shew the utter prostration of man's power by intoxicating drinks, and to remark, that 'the man, who fought with a formidable nàga, could not overcome, in that condition, a feeble and harmless water-snake'; thus clearly shewing that the power of alchohol proved superior to what is called his iddhi.

* Vinaya Pitaka, lib. ii. Cap. I, Section 6.

Now, taking the legends to be substantially true, we fail to perceive any miracle in the acts ascribed either to the Master or his disciples. It is only invested with such a character by the grandiloquent language used in the relation of a simple act, characteristic of Eastern writers. It was indeed very likely that the Cobra on seeing the new-comer hissed ; and this induced the idea of a 'venemous blast.' We know that 'fire' and 'smoke' are some of the agents employed in the east to catch Cobras ; and there is no wonder, that being in 'the Fire-house' of the Jatila, Gotama soon kindled a heavy fire, and raised a volume of smoke---all which so much oppressed the poor creature that he tamely submitted to the 'dominion' of man. It will thus be seen that if we exclude the haze of miracle and mystery with which a simple story is surrounded by the narrator, viz., that the volume of fire and smoke issued spontaneously without material agency, and at the will of Gotama,---we have no reason to regard this as a miracle. Nor did U'ruvela Kassapa, it is stated, so regard it ; and we shall proceed with.

Miracle No. 2. In the course of the day following his stay at the Fire-house, Gotama took his seat in a brushwood ; and four guardian gods of the world ministered to him at night, and exhibited a most resplendent illumination.

Miracle No. 3. On the third day Indra excelled the guardian gods in illuminating the same brushwood.

Miracle No. 4. Sahampati Mahâ Brahmà, on the fourth day exhibited a light more resplendent than any that had been previously witnessed by the Jaṭiḷa chief.

These, it will be observed, are strictly no *miracles.* They were not the work of Buddha. Though they are referred to the agency of the popular Indian gods* of the time ; yet if we divest the agents of their alleged divine character, there is nothing wonderful in an illumination, which, perhaps, did not exceed the light produced by a single gas light of the present day.

Miracle No. 4. On the fifth day the Jatila Chief reflected that, Gotama being such a wonderful person, it would never do to have him at the grand Sacrifice, which was to take place on the following day; since the people, who would then assemble, might treat him with greater veneration than they did himself. Gotama, perceiving what passed in the Jatila Chief's mind left U'ruvela, and spent the sixth day in the Himaleya. When he returned on the seventh day Kassapa inquired from his friend where he had been, adding that he had kept some cakes for him. Gotama replied that *divining* his thoughts he had left the place.

Again we see nothing in this story, which leads us to doubt its historical accuracy, if we except the mode in which it is related. A shrewd observer like Gotama, without any power of divination, might have seen a hundred circumstances whence to suspect the uneasinesss which the Jatila Chief felt at his presence, That he therefore left the place not to interrupt the arrangements of the next day's ceremony is indeed very probable; and it is still more probable that he stated the fact afterwards when questioned—a fact which consisted of a simple suspicion,

* The popular gods of India--the objects of a constant and exclusive worship of the times.

but which the Narrator would have us know, was positive knowledge on the part of Gotama by the power of divination.*

Miracle No. 5. In process of time, whilst dwelling in this brushwood, Gotama found a pansakula robe; and he reflected where he could wash it. Instantly the gods created a pond. When he had descended into it and washed the robe, he found it difficult to get out; and the gods instantly brought within his reach an arm of a neighbouring Kumbuk tree. When, again, he was at a loss how to procure a stone on which he might wash his robe, he was miraculously provided with one, as well as a large stone-slab for spreading the cloth. The Jatila, on seeing these four objects in places where they had not previously existed, was filled with wonder, and asked his friend to breakfast.

If one thing is here more remarkable than another it is that all these four objects were created,—not by Buddha who had no creative power, but by the gods. But putting all supernatural agency out of the question, the facts stated admit of an easy interpretation; and we may trace the presence of these four objects to human agency. We learn from the subsequent part of the narrative (see Miracle No. 13 infra) that the place which Gotama occupied was soon after covered by a flood. That circumstance taken in connection with the presence of Kumbuk trees, which generally grow near rivulets and water-courses†, renders it very probable that the brushwood

* Arrian tells us that 'Divination' was an art known to the Indians.

† See Forbes' Eleven Years in Ceylon vol. ii., p. 186.

was at no great distance from a running stream. These rivulets in the East are ever covered with stones of different kinds. The digging of a small well in such a place, in the vicinity of water, could not be a formidable task for a couple of men, nor a matter which would occupy more time than a few hours during night. The bending down of a branch of a Kumbuk, so that it might extend over the pond was not an impossibility. The removal of a stone, and a slab from the river into the brushwood was certainly within the power of human agency. Though the presence of Gotama's disciples at this spot is not mentioned, yet on the other hand it is not expressly denied. Why not then attribute the digging of a pit, which receives at the hands of the Narrator the proportions of a pond,—the rolling of a couple of stones, and the bending or twisting down of a branch of a neighbouring tree to the agency of those who were anxious to exhibit some 'signs' of iddhi pàtihàriya to the Jatila Chief? Of course the presence of these four objects was observed, and they surprised the Fire-worshipper; but though surprised, it is very remarkable that he himself did not regard them in the light of *Miracles*; for, it is expressly stated in the legend that on this occasion as well as on the performance of each alleged Miracle of this group, the Fire-worshipper reflected that 'though his friend was a very distinguished person, yet he did not surpass himself in sanctity.'

Miracle No. 6. We left the Legend at the mention of an invitation to Buddha for breakfast, which Gotama accepted, and desired the Jatila Chief to precede him. When he had accordingly left the spot Gotama went through the air to 'that tree from which Jambudípa is

named'; and, taking some of its fruit, went to the residence of his kind friend before he himself arrived in it. When, however, the Jatila Chief saw Gotama whom he had just before left behind, he was not a little amazed, and inquired, how that came to pass. Gotama it is said explained, and gave his host some Rose-apple, which he refused to accept.

Going through the air is a Miracle, the performance of which is stated by Gotama himself to be possible. But it is not a little remarkable that he admits that the same feat may be worked by Magic, and that the gods had to provide him who could rise in the air with a Kumbuk branch to help his ascent from the well. We therefore refrain from any further comments beyond stating that if Gotama intended an ocular deception, which we, for reasons which will be explained, are rather disposed to disbelieve, he might have overtaken the Jatila Chief by a nearer passage, andreached his house before him.

Miracles Nos. 7, 8, 9, and 10, are similar to the last; and have reference to the fetching of different fruits and flowers from very distant places, one of which was the *heaven* called Tàvatinsa. On all these occasions Kassapa was overawed by the might and wondrous power of his guest; but reflected, as before, that Gotama was not superior to himself.

When such is an acknowledged fact, we may easily conclude, that whatever mystery and miracle there may *seem* to be in the representation of these acts by the Narrator by importing 'heavens' into an otherwise plain story, and however much the acts might have been declared as 'clever,' yet there was nothing in them so miraculous as to shake the pre-existing faith of the beholder, for whom

they were expressly intended,—or to elevate his reverence for, or to fall down and worship, the worker of Miracles.

Miracle No. 11. For the celebration of another Festival, the Fire-worshippers of U'ruvela attempted to get some fuel ready, and with this object they set about making faggots. But, so long as Gotama willed it the logs did not yield to the axe, neither did they take fire; nor was the fire extinguishable.

Miracle No. 12. It is next recorded that Gotama miraculously produced five hundred mandámukhì, or fire-urns,' which he presented to the 500 Jatilas. Both these miracles are also recorded in the following verses, which are stated to be the interpolation of a subsequent date.

Bhagavato adhiṭṭàne na apañcakaṭṭh satàni na pàliyinsu nä ujjalinsu ujjalinsu navijjàyinsu pañca mandà mukhì satàni abhinimmini. 'By the mighty operation of Buddha [was it that] the 500 pieces of firewood were not split, and took no fire : [and it was by the same power that] they did take fire, were not extinguished, and were [afterwards] extinguished; and that he created 500 urns for fuel'—*Mahávagga, Vinayapiṭaka.*

These two Miracles do not easily come within the category of iddhi patihariya given in the Kevatta Sutta. They are not, as the exemplified cases are, ' dumb-shows' or occular deceptions.' One of them, at least, if true, proves what Buddhism does not claim for its founder, a creative power. As such, therefore, it is clearly a myth; but it is not impossible to believe that the fire-urns were produced by Gotama's followers; and by a little jugglery they attributed their exhibition to miraculous power; and at a time too

when conveniently all the 500 Jatilas were, as is stated, enjoying a plunge in the Neranjara.

There is then no difficulty in ascribing both these Miracles, as Buddha himself has suggested, to the art of Magic. There is indeed another view as regards Miracle No. 11. We have no clear evidence to prove that Magnetism was known as a science in ancient India; but we are inclined to the belief that many a marvellous feat of the Indian Juggler is ascribable to a knowledge of its power.

Miracle No. 13. The Legend concludes the relation of these Miracles by stating that at this period there was unseasonable rain, that the whole country was inundated including the place in which Gotama had his lodgings, and that by his miraculous power the spot on which he sat was not covered by the water, and was consequently dry. Kassapa, who went in a boat to fetch his friend, was again amazed, not only at the phenomenon just described, but at his friend coming over the water to meet him.

It does not appear whether the spot on which Gotama was seated was either high or low. Nor do we find that the waters which flooded the country, stood in a wall around the sage. But it is not improbable that the place was a hillock, and the waters had not risen so high as to cover its brow. As to his going over the water, we can only regard this as a myth, or an optical delusion. At all events Kassapa did not regard it as a Miracle.

We have thus reviewed some of the most important of the Miracles ascribed to Gotama Buddha. We have examined them with a view to ascertain if they are not simple exaggerations. We have shewn how some of them, at least, are inconsistent with the undoubted principles of Buddhism,

The question which next presents itself is, what opportunities had the compilers for observing and correctly recording the particulars connected with these so-called Miracles?

The disciples were not always present with the Master. Even if they were, they did not themselves perceive and hear all that they recorded. Even if they did, they could not record, and, as we can shew, did not record, everything; and it was not the wont of any of the ancients to abstain from importing all their own ideas and notions into a matter which they described, or recorded. Zealous in the cause of a Religion whch they believed to be the true—over-enthusiastic in extolling the praises of a Teacher whom they regarded as omniscient—credulous in the extreme of matters which the more ignorant people of the present times generally accept as fabulous—ignorant of the most trivial laws of nature—unaccustomed to weigh and balance the evidence necessary to establish a fact however simple,—and led away by the current of superstitions, and belief in Miracles, which were the order of the day, Gotama's disciples, it would seem, hesitated not, for a moment, in recording what they heard, to amplify the tale like 'the story of the three black Crows.'*

* N.B.—The remainder of this paper containing the text and translation of Kevatta Sutta, is held back for want of the necessary type for its publication.—Ed.

On the occurrence of *Scolopax Rusticula* and *Gallinago Scolopacina* in Ceylon, BY W. VINCENT LEGGE F. Z. S.

The occurrence of the woodcock and common snipe in Ceylon, has been more than once recorded, on "Sportsman's authority," by those naturalists who have given their attention to the ornithology of the island, in addition to which, during the past ten years, the former bird has been reported to have been killed several times in the vicinity of Newera Eliya; unfortunately, however, the specimens have never been preserved, falling to the lot of the cook and not the ornithologist, and therefore, as regards the ends of science they have been worthless. It may be well, before I enter upon a notice and description of the first scientifically identified examples of these interesting birds, procured in Ceylon, to recapitulate and comment upon, the remarks made by Messrs. Kelaart and Layard, on the existence of the two species here, and which are contained respectively in the Doctors *Prodromus Fauna Zeylanicæ* and in the notes on Ceylon birds, published by the latter gentleman in the 14th vol. of the *Annals and Magazine of Natural History*, 1854.

Kelaart says, P. 110, Prod. F. Zey., "the woodcock, "the same as the European species, is found on Horton "Plains and occasionally at N. Eliya. We have not "seen the bird, in the feathers, but we have seen a couple "of birds, called "woodcocks" at a dinner table, which "tasted uncommonly like the birds of that name. We

" have no doubt of its existence in the Island, as several " English sportsmen assured us of their having shot it." So much for the woodcock. With regard to its smaller ally, the Common* or British snipe, he remarks in the same paragraph : " the English snipe is found in some of the " highland districts : we have seen a few at N. Eliya." It is doubtful in what sense this concluding sentence is to be taken, as, farther on, in his list of the birds found in Ceylon, P. 135, Kelaart gives both *G. Scolopacinus* and *G. Gallinula* (the jack snipe) with an asterisk, and says in a foot note at the bottom of the page, " we have only sportsmen's authority for the species of snipe, marked with an asterisk " leading I would surmise, to the inference that he had only seen, or thought he had seen, the bird on the wing, and not handled it in the flesh, and this is the more likely, when we consider that he occupied himself much more with reptiles and animals than with birds. Layard (*loc. cit.*, p. 266) depends chiefly on Kelaart's evidence, and says but little in favour of the occurrence, here, of either of the birds in question. Of the woodcock he remarks as follows :—" The woodcock has been shot several " times at Newera Eliya, but has never fallen under the " notice of either Dr. Kelaart or myself :" and then quotes the Doctor's words, *vide supra.*

* When remarking on the prevalence of the Indian snipe, in this Island, to the exclusion of the European species, I have so often been met with astonishment on the part of sportsmen and others, under the impression that our winter friend was identical with the bird found at home, it may perhaps be as well to remark here that the two species are very different indeed although to the casual observer they may seem to be the same, the Indian bird differing chiefly *in the markings of the flank and under wing coverts and in the structure of its tail, from the remarkable " pin" feathers of which*, it takes its specific name of *Stenura* or " *Pintail.*"

Touching the Common snipe, Layard says "not having "met with it, I am obliged to quote Dr. Kelaart for its "identity; he says 'It is found &c. &c.' I shot many "snipes at Gilleymally, which proved to be the preceeding "species * ; but I see no reason why the bird should not "exist in the Island, as it is found at Calcutta. Why "however in this case"—referring to Kelaart's mention of it at Newera Eliya—"should it be confined to the hills †"

Mr. Holdsworth, when in Ceylon, devoted his attention to the identification of these two species, but was unsuccessful, although he passed much of his time at Newera Eliya ; but the news of the securing of the woodcock, which I shall presently refer to, reached him before the completion of his Catalogue of Ceylon Birds, published last year in the proceedings of the Zoological Society, and he was therefore enabled to speak with certainty as to its occurrence in the island. With regard to the British snipe he remarks, No. 241, Catalogue, Ceylon Birds "of the four reputed Ceylon species *G. Stenura* appears to be the only one which has been positively identified."

So much for the previous history of these two members of the *Scolopacinæ* as regards Ceylon, and though it has taken up some little space in what I would wish to make a short paper, I doubt not, that in a scientific point of view, it cannot but prove of some interest, as shewing the spirit of enquiry displayed by these naturalists as to whether our island should prove to be the most southerly point reached by birds of such wide northern distribution

* *Gallinago Stenura,* the "Pintail."

† And so I would ask too---this remark of Kelaart's leads to the belief that he was mistaken in his identification.

as they are. And there is no doubt whatever, that in most of the instances referred to, the woodcock at any rate, had been rightly identified by those who had shot it : furthermore it is very improbable indeed, looking at its geographical distribution, as regards Southern India, in the cold season, viewed in connection with the remarkably analogous avi-fauna of the Nilgherries and Newera Eliya, that a single season passes without its visiting the higher parts of our mountains. In some few instances, nevertheless, the Wood snipe, *G. Nemoricola*, Hodgson, which I shall presently refer to, has probably been mistaken for the "Cock" by those who were not acquainted with the distinguishing characteristics of the latter, the most important being the feathered tibia *down to the tarsal joint*, in contradistinction to the *bare* space above that part, which specializes at once all the members of the genus *Gallinago* or Snipe.

The example which has at last enabled us to speak with certainty of the occurrence of the woodcock in Ceylon, was shot last* year in February near Newera Eliya, by Mr. Fisher of the Ceylon Civil Service, and was given to a Planter by whom it was sent home not long ago, to Mr. Holdsworth. Through the kindness of a gentleman who was taking the skin to England, I was enabled to examine it and take a description of it which I propose to introduce here for the benefit and information of those members of our Society who are sportsmen, and whose experience of the bird at home, has perhaps not

* I am unable to procure a copy of the paper in which the event was noticed, and I cannot therefore, give the precise date.

been sufficient to make them thoroughly acquainted with its plumage.

Dimensions. Wing, from carpal joint 8 in. Bill at front nearly 3·15; tarsus 1·4; mid toe 2· its claw 0·3 hind toe 0·5.

Soft Parts. Not having seen the bird in the flesh, I am compelled to quote from Dr. Jerdon's Birds of India, "Bill fleshy grey; legs livid; iris dark brown."

Description. Lores, chin and sides of forehead greyish fulvous, top of head and occiput dark sepia brown, barred and tipped with rich fulvous tawny, a darkish line running down the forehead to base of bill; a broad sepia brown line from gape to eye; above, general aspect of plumage dark sepia brown and ferruginous, the back and wing coverts being barred with the latter and the interscapulars, scapulars and tertials mottled marginally and indented with the same; interscapulars, and scapulars tipped and crossed with rich buff mostly on the outer webs, and with the dark markings on the inner webs black; greater wing coverts barred with buff; lower back and upper tail coverts more narrowly barred than the adjacent parts; quills dark hair brown, spotted marginally with buff and barred with ferruginous on all but the first and second, which are only edged and indented with white, and with buff respectively; tail black, marginally spotted with rufous and broadly tipped smoky grey, which shows white beneath; under surface fulvous tawny, narrowly barred with brown; under wing coverts the same, the tawny ground color darker than elsewhere beneath.

The woodcock, as far as Asia is concerned, breeds and spends most of the year in the north of the continent, and migrates in October to the Himalayas and wooded

regions of all the mountain ranges of central and southern India, some few, as we can now safely testify, straying as far south as the mountains of this island. According to Jerdon it is tolerably numerous in the Neilgherries, and in Coorg, in which latter place, good bags are frequently made. I have no doubt, that if the woods round Newera Eliya were beaten with the help of dogs, stray birds would often be picked up. It should be looked for, as in England, along the damp boggy edges of streams in the forest, say between the Sanatarium and Horton plains.

The woodsnipe, *Gallinago Nemoricola* Hodgson, is recorded, by Jerdon (Vol. III, P. 672 of his Birds of India) as occurring in Ceylon, but it is not clear where he obtained his information from*. Mr. Neville, however, (J. A. S., C. B., 1876—70, p, 138) has set the matter at rest by describing there a specimen of this species that was shot near Newera Eliya four to five years ago. It is much to be regretted that the skin was not preserved, as it would have been an exceedingly valuable addition to the Society's museum. Looking at various characteristics of this snipe, such as its size, large ample wings and consequent heavy flight, resembling that of the woodcock, it is possible that in the absence of specimens of the latter for comparison, it may have been mistaken, as I have remarked (*ante*, p. 67)† for that bird, but with the very limited *data* to hand, concerning either species in Ceylon, it is impossible to speak with certainty on this point.

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* Neither Layard or Kelaart makes mention of this bird from Ceylon.

† The woodsnipe according to Indian Authors is as rare, if not rarer, in India than the woodcock, and therefore it will be as well to emark that my reasons for stating that it "had probably been mis-

The example of the Common snipe, *Gallinago Scolopacinus*, which I have the pleasure of bringing to the notice of the Society to-day, and which furnishes the first authenticated instance of its occurrence in this country, was shot at the great snipe ground of Tamblegam, near Trincomalie on the 6th of January last, by Major Meaden of the Ceylon Rifles. On proceeding to that station in October last, I was informed by more than one gentleman, of the existence during the last few seasons, in the immediate neighbourhood of the port and at the above mentioned place, of a different kind of snipe from the Pintail. It was described to me as being about the same size as that bird, possessing a white bar on the wing and

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taken, &c." (*ante p. 67*) are founded on remarks I once heard from a gentleman concerning a reputed woodcock seen at Newera Eliya some years ago, and which were to the effect, that "it was only a large snipe." It is not unlikely also that it is a straggler to the lower country of Ceylon, as I have it on very good authority that a very large snipe, which by the way I wish I had seen, was shot near Galle last March twelve months. I append here Jerdon's *description* of this species (Birds of India, vol. III. p. 672).

" Top of the head black, with rufous yellow longish markings ; upper " part of back black, the feathers margined with pale rufous yellow and " often smeared bluish ; scapulars the same, some of them with zigzag " markings ; long dorsal plumes black with zigzag markings " of rufous grey, as are most of the wing coverts ; winglet and " primary coverts dusky black, faintly edged whitish ; quills dusky ; " lower back and upper tail coverts barred reddish and dusky ; tail " with the central feathers black at the base, chestnut with dusky tips, " towards the tips ; laterals dusky with whitish bars ; beneath, the chin " white, the sides of the neck ashy, smeared with buff and blackish ; " breast ashy, smeared with buff and obscurely barred ; the rest of the " lower plumage with the thigh coverts whitish with numerous dusky " bars ; lower tail coverts rufescent with dusky markings ; under " wing coverts barred black and whitish. Bill reddish brown, pale " beneath ; iris dusky brown ; legs plumbeous green.

Length 12½ in. ; extent 18 in. ; wing 5¾ in. ; tail 2½ in. : Bill at front 2 5-8th in. ; mid toe 1 10-16th in.

having, on being flushed, a very hoarse kind of "pipe," reminding one of a bird with a cold!

I was unable to premise from this diagnosis* what the species might prove to be; my friends however, promised to keep a sharp look-out for the stranger, and accordingly my curiosity was ere long rewarded by a specimen of the British Snipe being brought to me on the 29th of December, but which had been so devoured on the way home by ants that it was useless. A week later I again received through the kindness of the same gentleman, a second example, the sex of which, however, I am unable to record, as it was shot and skinned for me while I was absent on a shooting trip. Nevertheless I propose to describe it in the pages of the journal of this Society, as being the first of its species *identified* in the island, and as affording a means of comparing it with, and distinguishing it from, the allied Malayan form so common with us every year.

Dimensions. Wing 5·2 inches; tail 2·25; tarsus 1·2; mid toe 1·1; its claw 0·2; outer toe and claw 1; bill to; forehead 2·7.

Soft Parts. Iris brown; legs and feet greyish green; bill reddish brown, paler beneath.

Description. Centre of forehead, crown and occiput dark sepia brown, edged rufous on the latter part; chin, throat and cheeks, with a stripe over the eye from base of bill and another mesial line on the head, buff grey with a dividing stripe from nostril to eye; back of neck and upper part of its sides dark brown, with buff and grey

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* My informants referred, as I afterwards ascertained, to the white tips of the secondaries, when speaking of a *white wing bar*.

terminal spots on the outer webs; interscapulars, scapulars and dorsal plumes black, with buff outer margins and tips, and irregular cross lines of rich fulvous; back brown the feathers tipped greyish, with the upper tail coverts changing into rufous yellow with black interrupted bars; quills and median wing coverts, hair brown, the latter edged and tipped greyish; primary wing coverts and secondaries tipped white, the latter very broadly so; 1st primary with a white outer web to within an inch of the tip; tail black, the terminal half-inch rich rufous with whitish tips and narrow cross lines of black; beneath, foreneck and sides brown with fulvous edgings, and dark mesial lines breast and belly white, flanks brown with light tips and bars; auxilliary plumes white with narrow, distant brown bars; under wing coverts white, *barred lightly* with brown.

Major Meaden whose attention was forcibly drawn to the existence of this snipe near Trincomalie by its peculiar note, informed me that he had not noticed it prior to some two or three seasons back, although he had been shooting over the same ground for the past ten or eleven years. A pair frequented the vicinity of the "Salt Lake," a small snipe ground, some four miles north of the town, the year before last, but were not seen there this season.

As remarked by Layard (see *ante*, p. 66) I dont comprehend why the common snipe, in the days of Kelaart should have been "confined to the hills," and, as frequent inquiries of late years, have failed to elicit any information as to its occurrence in the Central Province, it is highly probable that, as Kelaart most probably never handled the bird in the flesh, he was mistaken in his identification of the species. It no doubt occurs in the Jaffna peninsula

in common with the jack snipe, *G. Gallinula*, which I am informed, on a very good sportsman's authority, is frequently shot there. This species again, requires scientific identification, and I am very sanguine of obtaining specimens next season when I shall hope to have the pleasure of introducing it to the notice of the Society.

The distribution of *G. Scolopacinus* in India during the cold season, has, it appears, lately been exciting some attention. I notice that Mr. Hume (Stray Feathers, p. 235) found it, with *G. Gallinula*, in Sindh, to the exclusion of the "Pin-tail," and, as regards his opinion that it is *the* snipe of Bengal, *Stenura* being "scarcely ever found" there, "*Z.*" a well known Indian naturalist, remarks in the "Field" newspaper of February 8th, 1873, that he cannot agree with Mr. Hume and writes, *loc cit.*, "that of the myriads of snipe which are "brought yearly to the Calcutta provision bazaar, I know "from long experience that one occurs as commonly as "the other," and adds, further on in the same notice, that Mr. W. T. Blandford remarks (J, A. S. Bengal, 1869, p. 104) that he has never seen a specimen of *G. Stenura*, the Pin-tail, from central and western India, and quotes, in addition, another writer in the same journal (1871, p. 215) who says that *G. Scolopacinus* is the snipe of Nagpore ; that at the Nilgherries and at Bangalore all the snipe he had killed were Pin-tails, whereas at Madras in December, the two species were in about equal proportions, These observations, therefore tend to shew that the Common or British snipe affects the north-west (Sindh) and west of India, to the exclusion of the Malayan or Pin-tail, and that they both inhabit the Eastern side of the peninsula in

the *coldest* part of the season. This, on consideration, would seem to be the most natural range for the two birds, the former breeding in the western parts of Siberia and coming in round the western end of the great Himalayan range; while the latter, which most likely breeds in the central part of the great Russian territory, and the country to the north of China generally, would, as a matter of course, enter India by the north of Burmah, and spread through Bengal and down the east coast of the Peninsula, monopolizing likewise the whole of our little Island, to the almost entire exclusion of its western and less tropical congener.

Transcript and Translation of an ancient Copper-plate Sannas, by *Mudaliyar* LOUIS DEZOYSA, *Chief Translator to Government.*

I have the pleasure to lay before the Society, an ancient Copper Sannas, together with translation and transcripts of the text in modern Sinhalese, and Roman characters. It was discovered a few years ago, under ground, in the Kadiràna Cinnamon Plantation near Negombo, by some women while digging edible roots.

The Sannas bears no date, but purports to be a grant,—or rather the confirmation of a previous grant of a former sovereign at Kurunegala,—by King Vijaya Bàhu, of Udugampola in Alutkùru Korale.

There are seven Kings of this name in the list of sovereigns of Ceylon; but from the forms of letters used, which are similar to those engraved in the Rock Inscriptions of the 14th or 15th Century, and from the allusion to a previous grant made when the seat of Government was at Kurunégala (between A. D. 1319—1346), it is evident that this grant must be ascribed, *(unless indeed it was issued by a Provincial Ràjá of Udugampola not included in Turnour's List)* either to King Vijaya Bàhu VI., who reigned (according to Turnour) at Gampola [*Udugampola*?] A. D. 1398—1409, or to Vijaya Bàhu VII., who reigned at Kôṭṭe A. D. 1527---1533. If to the former, this Sannas derives a peculiar interest from the fact of its being a grant made by the unfortunate monarch whose capture by the Chinese is one of the strangest episodes in the

history of Ceylon. This event is represented in the Sinhalese annals, as an act of "Treachery," on the part of the Chinese, but in the Chinese version given by Sir Emerson Tennent,* as the result of a battle fought between the Chinese and Sinhalese armies, A writer in a local Newspaper † having recently charged the Sinhalese annalists with having omitted "some unpleasant episodes" in their history, I have collected some interesting particulars on this subject, which, however, instead of appending to this note, I hope to embody in a separate paper and lay before the society on a future occasion.

I have succeeded in deciphering the whole of the text of the Sannas, with the exception of a few unimportant words, the reading of which is doubtful, and I shall feel thankful to any gentlemen who may kindly favor me with their remarks on the doubtful words, which I have underlined in the Sinhalese, and italicised in the English Transcript.

TRANSLATION.

On the fifteenth day of the dark half of the month of *Poson* (1), in the ninth (2) year of the reign of the illustrious Emperor Sirisangabo Srí Vijaya Bàhu, lineally descended from the happy, illustrious, progeny of Vaivassuta (3) Manu, born of the solar race, son (descendent) of Ràjà Sumitra, of pure race, lord of the three Sinhalas (4) and lord

* Vide his History of Ceylon Vol. I. p.p. 416-17, and p.p. 622-625.
† Ceylon Observer March 7th 1872.

(1) June—July.
(2) Lit "the succeeding year to the eighth."
(3) More correctly, *Vaivasvata*. The son of the Sun, the manu of of the seventh (or present) Manvantara.
(4) Lit the "three Ceylons." In reference to the ancient divisions of Ceylon into Pihiti, Máyà, and Ruhunu.

of the nine gems,—(His Majesty) by his royal command delivered while seated at the new palace at Uḍugampola (5) in the midst of all engaged in (state) affairs, has granted a second time, on the day of an eclipse of the sun, (6) by way of a second (or confirmatory) grant, on the terms of a previous grant received from the Court of Ḳurunégala, the field (?) *Walala** Palle Rérawila, situated close to it, the field Lindora, A'kata Diwela, Kẹkulan Owiṭa (7) together with villages, *moneys* (?), trees, jungles, marshylands, fields, Owiṭas, belonging to the *nilaya* (office?) of the two pèlas of husked rice (8) of Dombawala belong-

* The readings of the words in Italics, are doubtful.

(5) A village in the Dàsiya Pattu of the Alutkùru kòrale. It is mentioned in the history of Ceylon so far back as the second Century B. C. Prince Uttiya, brother of the king of Kẹlani, is said to have made it his retreat on the detection of his criminal intrigue with his brother's Queen. Col. Forbes, who gives a full and interesting account of this romantic legend, [" Eleven years in Ceylon, Vol. I, p.p. 154--156] states that the Prince fled to *Gampola*, but the native histories distinctly mention that it was *Udugampola*. We learn from the *Rájávali* that a branch of the royal family of *Sirisangabo* settled itself in that village and from several circumstances mentioned in history, I think it is probable that king Vijaya Bàhu VI who was treacherously taken captive by the Chinese, was a Provincial Ràjá of *Udugampola*, and not the king of *Gampola*, as stated by Turnour and Tennent. I shall recur to this subject, when treating of the Rock Inscription at Pepiliyàna near Kótta, which I intend to lay before the Society on a future occasion.

Udugampola is situated about 25 miles from Colombo, and about 4 miles from the Veyangoḍa Railway Station. There are some Ruins still to be seen in the locality consisting of the remains of an ancient tank with retaining walls of masonry, and some stone works. The site of the palace is still pointed out as *Máligagoḍẹlla* (Palace Hill) and from our grant, it would appear that more than one palace exist there, for this grant is stated to have been issued from " the New Palace at Uḍugampola."

(6) The granting of lands " at the time of an eclipse" appears to have been an ancient custom of Indian kings (vide Translation of a Copper Plate grant of A. D. 1443, by John Beames Esq. B. C. S., in the INDIAN ANTIQUARY for December 1872, p. 355.)

(7) This field still retains its old name.

(8) This, I suppose, is the amount of rice contributed to the State by the tenants of these lands.

ing to Udugampola in the Alutkùru Kòrale,—to the Brahman Venrasu Konda Perumál * * * * making arrangements for its protection so that the grant may endure permanently. In proof whereof, I, Sanhas Makuṭa *Veruna* Vanapa Perumàl, have written and granted this Copper Sannas.

"Good men do not eat rice left in charity by good men ; dogs eat such rice, and although they vomit, they eat it again. Like them (the good men) if ye protect this grant given by good men, O good men ! you will acquire merit in both the worlds."

ṢRI'.

Svasti ṣrí Vaivassuta manu saṇkhyáta mahá Sammata paramparáṇuyáta Súrya vanṣotbhúta Sumitra rájaputra pavitra gotrábhijáta tri Siṇhaḷádhíṣvara navaratnádhipati Ṣrímat Siri Sangabó Ṣri Vijaya Báhu Chakravarti swámin wahanséṭa aṭawanen matu awurudu posona awa pasaḷoswakẹ Aḷutkúru Kóraḷaye mehibada Uḍugampaḷa santakin Dombawaḷa sál depẹḷé nilayaṭa etuḷat*wú Walaḷa yíma* Pallé Rerawila Lindora Kumbura, A'kaṭa Diwela, Kẹkuḷan O'wiṭa mehibada gam *mudala* gasakola walwil kumburu ówiṭi paḷamu kuruṇégaldílat dána-patraya niyáwaṭa dewaniwat Súryagrihaṇa dinaye bamuṇu Veṇrasu Koṇḍa Perumáláṭa *yáruppáwá* uvadána kshetra koṭa sitá wadárá *chakra* araka *sapáya* svastirawa pawatiná niyáyen Uḍugampaḷa alut máḷigáwe wẹḍahinda káriyaṭa niyukta ẹmadená mẹda wadáḷa mehewarin me támbrapatraya liyádun bawaṭa Sanhas mákuṭa *werun* Vanapa Perumálumha. Sudanó anun haḷa pinbatda noma kati. Balló é bat ká nẹguwat nẹwẹta kati. Un sé topi me sujanan dun ayati rẹkaduna sujanayeni delowaṭama piṇ ẹti.

ශ්‍රී.

ස්වස්ති ශ්‍රී වෙ වස්සුත ම්නුසංඛ්‍යාත මහා සම්මත පරම්ප රාණුඝාත සූර්ය්‍යවංශොත්භූත සුමිත්‍රරාජපුත්‍ර පවිත්‍රගොත්‍රාභි ජාත ත්‍රිසිංහලාධීශ්වර නවරත්නාධිපති ශ්‍රීමත්සිරිසඟබෝ ශ්‍රීවිජයබාහු චක්‍රවර්ත්ති ස්වාමීන්වහන්සේට අටවනෙන් වතු අවුරුදු පොසොන අවපසළොස්වකැ අළුත්නුවරු නොරළ යෙ මෙහිබඳ උඩුගම්පළ සනාතනින් දෙඹවල සාද්දෙපෑලේ ජිලුයට ඇතුළත්වූ විලල සීම පද්ලේ රෙරවිල . ළීන්දෙර කුඹුර අංකාට දිවෙල කැකුළන් ඕවිට මෙහි බදනම් මූදල ගසකොළ වල්විල් කුඹුරුඕවිටි පළමු කුරුණෑගලදී ලත් දැන පත්‍රය නිකාවට දෙවනිවත් සූර්ය්‍යශ්‍රීනාණ දිනායෙ බමුණු ෙ වඩරගැ කොඩපෙරුමාළාට යාරුපපාවා උවදූනසෙත්‍රු කොට සිතාවදුරා වකු අරකා සපාය ස්වස්තිරව පවතිනා නියාගෙන් උඩුගම්පළ අලුත්මාලිගාවෙ වැඩහිඳ කාපියට නිසුකරා ඇමදෙනාමැද වදාළ මෙහෙවරින් මෙතාඹු පත්‍රය ලියාදුන්බවට අන්නස්මකුට වෙරුණ් වනාප පෙරුමාළ් මහ සුදනො අනුන්හළ පින්බන්ද නොමකාති බල්ලෝ ඒ බත්කා නැගුවන් නැවතකාති උන්සේ තොපි මෙසු ජනන් දුන් අයති රුකාදුන සුජ්නගෙනි දෙලොවටම පින් ඇති.

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